SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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Don't Let It Pass.

DON'T let the old year pass away without a direct appeal to your scholars upon the subject of their personal duty to God. This is the month when the Christmas-glory descends again from the skies, and covers the hill-tops of Bethlehem. Heaven reaches down to earth. The mind of youth is tender, like the soil softened by the rains of spring. Then the old year is about to give way to the new. It is a moment when the soul retravels the paths of the past, and there is regret for wanderings. It is a time when the soul, confronting the future, with all its possibilities of loss, trial, sickness, and death, shrinks from this unknown country. Heaven comes near, and beckons with its lights, while earth has its wakings. At this impressive juncture of God's providences, at this turning-point in the way, with wise, tender, faithful appeal, may you meet your class. Your words may be like the angels meeting them in blessing.

Still Echoing On.

O THAT strange, ecstatic, jubilant burst of music out of the Christmas heavens when the golden host in vast, ascending tiers sang above the Bethlehem hills! Looking reverently up, they cried, "Glory to God in the highest!" Looking compassionately down, they wished peace to earth and good-will to men. So seraphic and yet so short! Dying all away in a brief minute, and nothing but empty, voiceless skies above and frightened shepherds below, still we seem to hear that music echoing on. That benediction of peace still leaves its hush in our hearts. Peace on earth, good-will to men! It is the Golden Rule set to music. It is Calvary anticipated. It is the religion of Jesus compressed into a single sentence. It is the great, triumphant, rapt Amen of heaven to Christ's declaration, "By this shall all men know that ye are my disciples, if ye have love one to another." Do our scholars appreciate this? At the Christmas festival, we must lead them out in thought to the Bethlehem hill-tops, bid them look up to that host like the stars in number, like the sun in splendor, and then listen to the anthem of adoration toward God, of good-will to men. Emphasize the first lesson, that we must adore and worship God, but let us not pass over the second, that we must love our fellow-creatures. It is the latter we would emphasize now. Have we been injured? Let us forgive. Is there a need in another's life to be supplied? Let us give. To give and forgive, that is Christian. How good it is to have this hard, fault-finding, selfish old world roll round into the Christmas atmosphere and be immersed in it! To give self away, to keep giving in the name of Jesus, that is Christianity. He is a Christian who is Christ-like, who is self-sacrificing, walking in the footsteps of the Master. We can never add one note to the Christmas anthem, but we may echo it back. Tell your scholars that in a life breathing out the utterances of love and self-denial they do stand, as it were, on Bethlehem's hill-tops and give back an echo to the Christmas anthem. If that sounds sweet to human listeners, sweeter to the divine ear is the response of his children.

The Sunday-School Journal for 1887.

"THE king is dead;" "Long live the king," were the cries which followed each other in olden times when one monarch died and his successor took his place. The December number of the JOURNAL closes one volume, only to be followed by another, new and fresh, beginning with January. We expect our readers to hail its advent, and to rejoice in its progress. The same care will be taken as in former years to maintain its standard of excellency,

and, if possible, to surpass it. We shall try to get the best thoughts of the best writers on topics bearing on the work in which we are engaged, and hope that our monthly visit will be a blessing to every Sunday-school teacher who reads and studies our pages.

Our "English Teacher's Notes."

With this number of the Journal appears the last of the notes by our English teacher, Miss Stock. Our readers will doubtless bear witness that her notes have been sensible, pertinent, and suggestive. They have been highly commended in various quarters, and have been found helpful to many of our teachers.

We do not feel that in writing this we are taking our leave of this accomplished Christian lady, but trust that now and then the pages of our Journal may be enriched by some of her excellent thoughts on various topics connected with Sunday-school work.

Thankfulness.

What a happy people we should be if we were more largely imbued with a spirit of thankfulness. How it would brighten our eyes, beautify our faces, and warm our hearts! And we have very much to be thankful for, in spite of all the evils that may fall to our lot. We may be poor in health, but rich in friends. We may not have much money, and yet be better able to enjoy our small allowance than those who count their wealth by millions.

Whatever burdens we may bear, we can always find some who are worse off than ourselves, and if we make it a habit to "remember our mercies," we shall find ourselves wonderfully strengthened and sustained. And, besides, our corner of the world will be a far more cheerful and attractive place for loving graces to cluster around thankful hearts.

At the close of the year, while we look on the past, we shall find much cause for thankfulness, and, being thankful, we shall be the better prepared for what may befall us in the years to come.

"Wriggles."

A scholar in the infant class, was Wriggles. His affectionate parents sent him there every Sunday afternoon because, by reason of his restlessness, he interfered with their after-dinner nap. They had often heard their preacher declare that "the Sunday-school is the nursery of the Church," and, as they wanted Wriggles out of the way while they slept, what better place for him than "the nursery?" There he would be tenderly cared for, his infant mind expanded, and his young heart led in the way of righteousness. They felt, too, that they had some claim on the Sunday-school, because they always patronized the exhibitions, and concerts, and fairs and festivals which were held to raise money for the necessary expenses of the school; and once when a deficit had to be provided for by the congregation, Wriggles's father actually put a quarter of a dollar into the basket. He therefore felt that he had some rights in that Sunday-school.

It ought to be said, just here, that Wriggles was a nickname which had been given to this little fellow when he was a baby. As soon as he was on exhibition for the gratification of his admiring friends an old bachelor uncle called among others to pay his respects. He happened in just as the parents were trying to settle the important question of the child's name. Being, by reason of his business (that of a wholesale fish-dealer), more familiar with the denizens of the deep than with babies, and noticing the continuous motions of the little chap, reminding him of the flopping of fish and the squirming of eels, he said, "Call him Wriggles, sister," and Wriggles it was, for the uncle was rich, and it was thought best to honor him, since he might remember the boy in his will. The child's baptismal name, however, was George Washington.

Never was a child more aptly nicknamed than this same Wriggles. He was never still, from the time he opened his eyes in the morning until he closed them at night; and even at night he often tossed about in his sleep as if he were trying to solve the problem of perpetual motion. It was the same in the Sunday-school. It was impossible to keep him still. He could no more remain motionless for any length of time than a jack-in-the-box can when the lid is taken off. He was naturally as restless as if set on wires and springs; he could not help it, and was not to be blamed for it. But, all the same, he had been a torment to some of his teachers, and was an object of great solicitude to his friends. How his case was managed we shall see farther on.

What Can be Done with "Wriggles?"

What to do with Wriggles was the great question which the new teacher of the infant class had to solve. There were several methods which might have been adopted. She might have boxed his ears, or filliped his forehead, or shaken him by the shoulders; she might have scolded him, calling him "a very, very naughty little boy," or threatening to send him home; she might have stood him up in the corner with his face to the wall as an object-lesson on depravity.

But she did none of these things. She was wise enough to see that the restlessness of the little fellow was an infirmity for which he was to be pitied rather than blamed. She had seen full-grown people who were so nervous that in spite of that so-

briety of conduct which mature years are supposed to bring, they were unable to keep still for many minutes at a time. How, then, could a nervous, inexperienced child be expected to be still! She knew that it was absurd, and she managed the case accordingly.

In the first place she never allowed any exercise in her class to continue long enough to weary the little ones with monotony. Knowing the fondness of children for change, she carefully arranged the programme of every session so that there should be a variety which would be profitable as well as pleasing. Thus singing and responses to questions would give place to each other, varied occasionally by some apt anecdote, or the exhibition of objects or of pictures bearing on the lesson. Then at intervals there was silence, the folding of arms, the uplifting of hands. And once in a while this wise teacher did not hesitate to give her class a minute or two in which the children could move about as they pleased; and she had them so trained that, at the tap of the bell, they were as still as mice, and very thankful for the chance they had enjoyed of letting off some of their superfluous spirits.

In all this, Wriggles was a happy participant. But more than this, his teacher knew that this nervous child and a few others like him needed a little special attention; she therefore gave them special employment, calling them out as occasion required. She never, of course, called Wriggles by his ridiculous nickname—that was left for the bachelor uncle and other members of the household. But when she wanted a corner of the *Leaf Cluster* held up, or the *Picture Lesson Papers* distributed, or the collection taken, she had only to say, "This way, George," and the boy came willingly, knowing that there was something for him to do, and doing was that in which he delighted.

Wriggles has his counterpart in every infant class. To a teacher unacquainted with human nature he is a perpetual torment; to one who can look beyond the nerves of a restless boy into a willing mind and a loving heart he is an object of interesting study, and of great hope.

Lift them Up.

We are sometimes told that we must go down to the plane of thought occupied by the child in order to instruct him, that we must put ourselves on a level with him that he may understand us. But if we go down where the child is and stay there, what chance will he have for improvement?

There is surely a better way than this, and that is, to lift the mind of the child to a higher level than the one to which it has been accustomed. Hence mere "baby talk" to an infant class is out of place; and the attempt to interest the average Sunday-school scholar by a simplicity that is puerile is sure to be a failure. Boys and girls see through this device very easily, and they are quick to resent it.

Professor Payne in his recent work, the *Science of Education* (for an account of which see "Book Notices"), has some very sensible remarks on this subject, which we beg leave to present to our readers:

"Another error consists in a systematic underrating of the child's ability, whereby instruction becomes so childish as to be trivial, trifling, and, to a bright pupil's mind, patronizing. To secure that degree of reaction which is necessary for real discipline, instruction must be pitched to a key somewhat above the plane of the child's spontaneous mental state. 'Speak to the child two years old,' says Richter, 'as though he were six.' 'Always employ a language some years in advance of the child (men of genius speak to us from the vantage-ground of centuries); speak to the one-year-old child as though he were two, and to him as though he were six; for the difference of progress diminishes in the inverse proportion of years. Let the teacher, especially he who is too much in the habit of attributing all learning to teaching, consider that the child already carries half his world, that of mind—the objects, for instance, of moral and metaphysical contemplation—already formed within him; and hence that language, being provided only with physical images, cannot give, but merely illumines his mental conceptions.'—'*Levana*' (Boston, 1874), pp. 347, 348. The teacher who regards her pupils as little men and little women, who makes real demands on their intelligence, and perhaps presumes somewhat on their ability, follows a truer psychology than one who minces and subdivides more than is meet. In saying this, I do not forget the old error of indiscriminate diet; but I think the modern error is the more to be deplored."

Sunday in the Army and Navy.

A recent number of the *Army and Navy Journal* has a forcible article on the observance of Sunday as a day of rest among soldiers and sailors. We regret that we have not room for the entire article. In support of its claim for the day of rest the Journal gives the memorable proclamation of President Lincoln on the subject at a time when the nation was convulsed with war. It is well worth repeating for the instruction of the present generation. It is as follows:

"Executive Mansion,
"Washington, Nov. 15, 1862.

"The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the divine will, de-

mand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled by the profanation of the day or name of the Most High. 'At this time of public distress,' adopting the words of Washington in 1776, 'men may find enough to do in the service of God and their country without abandoning themselves to vice and immorality.' The first General Order issued by the Father of his Country, after the Declaration of Independence, indicates the spirit in which our institutions were founded, and should ever be defended: 'The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier defending the dearest rights and liberties of his country.' ABRAHAM LINCOLN."

Among other points that are well taken the *Journal* says:

"It is well to ask why any commanding officer should be permitted to have on Sunday especial show parades, military ceremonies, and even battalion drills. No military necessity requires them, and it cannot be shown that they are for the good of service. Is it necessary that Sunday inspections be held, that quartermasters' work may not be interfered with? What is to prevent weekly inspection being held on Saturday afternoon, the Sunday guard mount at the place and hour of undress guard mount, and all offices and store-houses closed, except for actual and pressing needs on Sunday, and dress parades, reviews, artillery salutes, and band concerts prohibited on this one day of the week? If the Seventh New York National Guard, or any of the other popular regiments of militia, should inaugurate dress parades and battalion drills in Central Park for Sundays, does any army officer believe such disregard for the Sabbath would be overlooked, even though it might justly be argued on plea of necessity that other days of the week could not be spared from business pursuits, without involving loss of time and money, a plea which does not avail in the army? Men have more often recurring thoughts about human destiny than is indicated in their every-day words, and perhaps the more fitting observance of the Sabbath in the army may direct the thoughts and hearts of the idle wayfarer to better things. Only that order of affairs is asked for 'which shall make Sunday more sacred for rest, and so for those who shall be minded to use it for something higher than rest.'"

We are glad to see this effort to make Sunday a day of rest among a class of men who need all the moral safeguards that can be thrown around them. As it is, the Lord's Day is too often made a time of show and parade, and of extra and unnecessary labor.

THE burden becomes light when it is cheerfully borne.

The Christmas Festival.

BY M. V. M.

THERE is something about the Christmas idea that gets hold of the heart of a child. To think that the holy Jesus was once a little babe, and that we do really keep his birthday! That very deep, sweet, serious thoughts revolve about this subject in the mind of a child no one will doubt who has himself been a child.

It is a mistake to think that the intense interest with which children look forward to the Christmas festival centers mainly around the candies and toys which prevail at that season. Witness the enthusiasm in those happy schools where the "Give-away" Gospel has found entrance! Nowhere does the Christmas festival occasion more pervading and radiant delight than in these same schools.

Many things conspire to render the Christmas festival a joy to the child-heart. The warmth and cheer and general good-fellowship, the delightful expectation of "something nice," the sweet, ringing carols, and deep down, below all, the happy sense that Jesus has really come to homes and hearts bringing love and blessing—this heavenly sense unspoken, but real, is, we earnestly believe, the crowning joy of all to numberless young hearts.

Looking upon the children as the fair, promise-laden young immortals they are, the question as to what shall be the spirit and the aim of this festival becomes one of grave import. Shall the Christmas season bring the Lord Jesus prominently among our young people, so that a deeper love may be stimulated for him? or shall its holy opportunities be lost in the confusion of rehearsal for public performance and the display too often attendant upon the occasion?

That the Christmas festival may be, and in many cases is, made the means of drawing both scholars and teachers into more real union with the wonderful Life which was manifested eighteen hundred years ago, there is no doubt. But is it not also true that in far too many schools something of this sort goes on:

A teacher's meeting is called, and the question, "Shall we have a festival?" comes up. If the Church happens to be in a city, the conclusion is almost a foregone one. "What shall it be?" is the next question. Sometimes there are "many minds" about this matter, but the smart, practical teacher, who prides himself upon doing things in a business-like way, usually gets the floor—and keeps it. "Of course we must have a festival, and we must make it pay," says this brother. "Our festival costs us a good, round sum. We must make it pay for itself, and if rightly managed it will pay something into the Sunday-school treasury. But to compete with other churches we must get up an extra programme. We must have something that will draw."

The man of business is right. If the world is to help us buy our Christmas toys and candies, why, we must give the world what it will enjoy.

Possibly the superintendent does not just want this family rejoicing over the birth of our Lord, to be made a time of mirth-inspiring festivity for the unbelieving world, but the man of business says, "You can't expect to get the young people into the Church, or to keep them there, unless you make things lively for them."

The superintendent is a busy man, and moreover here is an open door of escape. He says, "Well, brethren, appoint your committee," and gives a sigh of relief as he thinks that he, at least, will not be held responsible for the character of the entertainment. Now, the appointing of this committee is no small matter. Brother A. must not be put on, for he speaks his mind plainly, and is old-fashioned enough to believe that the plain, simple religion of Jesus can and ought to be made attractive, even to young people. And Sister B. must not be put on, for she devoutly believes that her dear church was one day dedicated to the service of the living God, and that somehow he ought to have the first place on the programme every time the house is opened. The committee is finally made up with the brother at the head who knows what business is; and superintendent, pastor, and teachers generally are left delightfully in the dark as to what the entertainment is to be.

And it pays, O, yes, it pays! "Full house, crowded; had to repeat second night. Cleared enough to pay all expenses, and have a balance left in the treasury."

The world enjoyed it. Why not? It was made to "draw"—dollars and cents into the treasury! And it accomplished its purpose. Only croakers will think to ask, how He "who sitteth in the heavens" enjoyed it all.

But the children, they were all there. Children do not criticise; they only drink in. Who may know whether the pastor's solemn words will fall upon listening ears, or only serve as an echo to recall other words and other scenes for many weeks thereafter?

What shall be said to comfort the good pastor and superintendent when the extra meetings begin, and they groan over the worldliness and indifference of the young people?

What shall we do to convince the children that we really believe Jesus has come, and that he came to our festival, and smiled upon our attempt to honor him!

Which shall it be this year—Christ, or Kriss Kringle? The question is not a light one. When we go to the world to find entertainment for our young people, we declare to them in language which they understand only too well—the language of deeds—that there is lack of joy and brightness in the religion we profess.

We would make Christmas the gladdest, happiest day of all the year, but we would have all the mirth and gladness center around Him whose birth we celebrate.

We would seek in every Christian way to banish gloom and sadness on that day, but we would not carry semi-theatricals into our churches to kindle the spirit of rejoicing!

Rather let us, as teachers, at this holy season, taste anew of the "deep sweet well of joy," which is Christ, and thus be ready to celebrate with the dear members of our classes, for whose souls we must one day "give account," a real, sacred, life-inspiring Christ-mass!

Journeying.

BY SILAS FARMER.

THERE are profitable lessons for all teachers in the facts connected with the journey of the "wise men from the East." They saw the light, they acknowledged its guidance, their faithful following guided others, they offered their best to Jesus, and their worship and service were specially recognized of God.

A wise traveler starts out, not aimlessly, but with a definite purpose. Equally with a traveler a teacher should have an objective point, a place that he desires to reach. There may be different routes to the place, but a route and a method of reaching the end of the journey are selected.

The mode of traveling may be changed and the route be varied, but the point of destination remains the same.

The object of a journey may be for service, recreation, information, or health, or all combined, and all are combined in the plans of the wisest teachers. Certainly our work is a service, it ought to be recreative, and valuable information and spiritual health should be secured as the result of every trip.

A teacher is both guide and interpreter, and should be ready to lead the way, help in difficult places, and point out the desirable. Scholars must be inspired with faith in a teacher's leadership. Don't spend the time in starting, backing, and switching, but know where you are going and take the train that "gets there." You should know thoroughly and well each member of the party, study their type of mind, moods, needs, abilities, and the environment of each. Give your scholars to understand that when people travel together each person is expected to contribute to the profit and pleasure of the others.

The study of each Sabbath should be an "excursion," and looked for and enjoyed as such. Don't let the train start without you, and avoid equally overmuch speed or slowness. As you perform the part of conductor be sure and take some passengers with you. There are teachers that have scholars in their classes, but the teachers always travel alone; having gotten up steam they start off by themselves, and leave their scholars at the station discussing the latest ball-game or fashions.

Other teachers always travel on one route; their Bible is marked in "railway" style, and they always travel on that line. It would be a blessing if a cyclone of some sort would turn the methods of certain teachers upside down or sideways, so that

their scholars might see truth from some new angle.

It is well sometimes to change the mode of conveyance. Even the stage coach had some advantages, and a trip on a canal boat has compensations that no Pullman coach can supply.

Wise travelers don't expect to see every thing in each place, and the best teachers do not look for all truth in each lesson. Look for what is most important and examine it thoroughly, study it with the aid of various side lights, and the knowledge will be more complete. You want clear images of definite truths, and not a variety of beautiful dissolving views that cannot be described or reproduced.

When away from home, days are often devoted to the picture galleries. You consult the catalogue for the subject, the name of the artist, and the date of the picture. You then study the coloring effects, the grouping, the customs or scenes portrayed or suggested, the story told, and the relation of the historic fact to other facts.

There are many pictures in the Bible; some are only intended as outlines to show the relation of events, others are elaborate, historic paintings in such colors as only Divinity could have blended or suggested.

Some paintings can be seen with a glance, and others are a study for hours; it is thus with Bible themes, and there must be a wise discrimination as to the amount of time given to various topics.

The most experienced travelers not only read up in advance as to a proposed trip, but they read and study while on the journey. The most successful illustrative artists go over the localities named in the works they are to illustrate, and with book and pencil in hand they seek to catch the color and spirit of each place. With imagination enlivened by study, pictures, and photographs, a class may be led to almost live in the midst of the scenes described.

There is less studying of the Scripture lesson at home than is usually supposed. In the day-school the scholars study as well as recite during the school hours. The theory that the Sunday-school is a place for recitation should be at least in part displaced. Less so-called recitation and more study, with plenty of helps afforded for study, would help to solve the questions of inattention, listlessness, and non-attendance. The children in very few homes have such facilities for the interesting study of the Bible as many teachers use and as all schools need.

Instead of discouraging the use of helps, it would be a blessing if each class had a library of commentaries, concordances, Bible dictionaries, Scripture pictures, photographs, and maps. Something for each scholar to look up and look at would greatly aid every teacher.

Give the scholars in turn for a month at a time the privilege of studying and telling about the manners and customs, the botanical, geographical, and ethical points in the lesson. Give them the tools and let them, like a select party of scientists on a tour of exploration, find out what they can. Cheerfulness is always at par among travelers. "How are you?" and "Welcome!" are common words on a journey. Make those who travel with you feel that your party is an attractive one. On ship-board you soon know much about your companions—their homes and history; you loan each other your books and conveniences, and open your hearts to each other. Cultivate this sort of a class spirit.

On a journey one may find all varieties of scenery, the picturesque, the weird, the awe-inspiring, and the pastoral all in turn appear, and the beauties and singularities of each are noted and enjoyed. A biblical journey affords as many varieties, and the scholars should be encouraged to gather mementos from every stopping-place; some definite truth in portable form should be possessed as a reminder of each lesson.

Journeying both gratifies and cultivates a habit of observation. The advantage of such a habit is illustrated in an old Eastern story. An Arab just about to enter a village on his return from the desert was asked if he had seen a stray camel on his journey. He inquired if the camel was lame in one leg? "Yes," was the reply. "Was he blind in one eye?" "Yes." "Did he have one tooth out?" "Yes." "Was he loaded with honey?" Again the reply was in the affirmative. "Well," says the Arab, "I haven't seen him." Astonished especially at this last statement, the owner of the camel denounced the Arab as a thief, and dragged him before the cadi on the charge of stealing his camel. It was agreed by the officers that he must at least have seen the lost animal. On confronting the justice, the Arab said: "I knew there had been a lost camel where I passed, for I saw where he had lain in the sand, and there were no footsteps of an owner. I knew that he was lame, for the print of one foot where he walked was fainter than the others. I was sure he was blind of one eye, for wherever the grass grew in the oasis path he only cropped it on one side. That one tooth was gone was evident from the fact that one spear of grass was always left uncropped, and I was sure he was loaded with honey, for the bees along the road were feeding on the drippings from his burden." On this showing the Arab was not only acquitted, but greatly praised and honored for his wisdom. His message to every teacher and scholar is, Observe, compare, reflect, and each succeeding journey will increase your ability to appreciate and enjoy new scenes and new truths

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Come want, come trial, come what may, appointed
By him whose own I am;
I still shall walk with eyes from tears anointed,
Serene, unvexed, and calm.
Faith is my key that sets the gate of blessing
Wide open with no bar;
The glory waiteth for my sure possessing,
The promised Morning Star.

—*Mrs. Margaret E. Sangster.*

The Model Teacher.

BY REV. JESSE S. GILBERT, A.M.

THE artist seeks and carefully studies the best and most perfect models. The Sunday-school teacher may well imitate the example of the artist. We want the very best model that we can obtain. Where shall we find the ideal teacher? In Jesus alone can the perfect standard be obtained. He stands forth as the Prince of teachers.

1. He was a *patient* teacher. How often he had dull pupils! His chosen disciples often failed to understand his meaning. This is shown by the fact that after his death they gave up all their hopes and went back to their usual pursuits. They were completely taken by surprise when he rose from the dead. Yet he had been their teacher and guide for three precious years. Still how gentle and kind his rebuke, and how patiently he instructed them in the mysteries of his kingdom!

2. He was a *wise* teacher. He led them along step by step. "Many things" he deferred until they were better able to understand and bear them. He did not put the new wine into old wine-skins.

3. He was an *illustrative* teacher. He taught in parables, in tender and beautiful similes. He drew his illustrations from nature, from the most familiar scenes and occupations of life. The hen gathering her brood under her wings, the fox gliding through the thicket, the fisherman drawing in his net, the woman kneading her dough, the shepherd seeking afar his lost and wandering sheep—these and kindred subjects furnished him with abundant and beautiful illustrations. Not from love known only to the few, not even from art or profane history, but from the ever open volumes of nature and of life did Jesus gather his illustrations.

4. He was a *faithful* teacher. He kept back nothing that his hearers at that time ought to have known. He gave ample attention even to a single auditor. Many teachers feel but little inspiration when called upon to teach a small class; but see Jesus in the night interview with Nichodemus, and the noon-tide conversation with the woman at the well.

Patience, illustrative power, wisdom, and fidelity: these were the conspicuous traits in the teaching of Jesus. These are the elements of power in the successful teacher of to-day.

That we cannot combine these elements in our work, so as to reach the dazzling perfection of the Divine Teacher, is no reason why we should be satisfied with any lower standard. It is a trite observation that he who aims his arrow at the sun shoots higher than he who aims at some object upon the surface of the earth. We cannot afford to have a defective model, an imperfect standard, and any other model than the Divine Teacher will, of necessity, be imperfect. It would be well for all Sunday-school workers especially to study Jesus as a teacher.

Better than all, the school of Jesus has never been closed. All teachers may sit at the feet of the Great Teacher. What an inspiration in our work! Not only may we learn of Jesus in his word, but his spirit, ever present and ever active, will take of the "things of God" and show them unto us.

Opening and Closing Services for Fourth Quarter of 1886.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. O give thanks unto the Lord; call upon his name: make known his deeds among the people. Psa. 105. 1.

SCHOOL. I will offer to thee the sacrifices of thanksgiving, and will call upon the name of the Lord. Psa. 116. 13, 17.

SUPT. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.

SCHOOL. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Psa. 145. 18.

SUPT. I called upon the Lord in distress: the Lord answered me, and set me in a large place. Psa. 118. 5.

SCHOOL. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Acts 2. 21.

III. SINGING.

IV. PRAYER, followed by LORD'S PRAYER in concert.

V. SCRIPTURE LESSON.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

SUPT. My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee.

SCHOOL. The Lord our God will we serve, and his voice will we obey.

DISMISSION.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: THREE MONTHS' STUDIES IN THE WRITINGS OF JOHN.

A. D. 96-98.] LESSON X. WORSHIPING GOD AND THE LAMB. [Dec. 5.

Rev. 5. 1-14. [*Commit to memory verses* 11-13.]

1 And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Ju'da, the Root of Da'vid, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshiped him that liveth for ever and ever.

General Statement.

After beholding the vision of the glorified Christ, the apostle received a message to be delivered to each of the seven leading churches of proconsular Asia, rebuking some, commending others, and exhorting all. Then he heard a voice bidding him come up on high and behold the pictures of great events which were to take place upon the earth. His spirit—whether in the body or out of it we know not—obeyed the summons, and in a moment he was in the celestial realm. He saw a throne, surrounded with a rainbow, the sign of promise, and upon the throne a Being of infinite glory. Nearest the throne were seen four symbolical figures, somewhat like the cherubim of prophetic vision, and perhaps representing created life in all its forms. Beyond these, around the throne, were twenty-four thrones on which elders were seated, and beyond these, reaching far into space, was an innumerable host of angels. In the beaming hand of Him who sat on the central throne, John saw a sealed roll lying, as if held out as a gift. But in all the universe there was not one mighty enough to take the roll from that open Hand, nor even to gaze upon its blinding glory. The apostle wept, for it seemed that the promised revelation was, after all, not to be realized. But a voice from one of the elders consoled him, and in a moment more John saw standing by the throne the form of one whom he knew as the Lamb of God, bearing even in his glory the wounds of his passion. He took the sealed book from the almighty Hand, and then burst forth the song no ear had heard before, the song of praise to Christ for his redeeming death. It was sounded by the cherubim, caught up by the elders, echoed by the angelic host, and re-echoed by all the voices of creation, "Worthy is the Lamb that died!"

Explanatory and Practical Notes.

Verse 1. And I saw. John, who in a rapt condition had been caught up to heaven. **In the right hand.** The Greek is, "on the right hand;" showing that it was lying on the open palm, as if freely held out to be read. **Of him that sat on the throne.** The visible manifestation of the Lord God, which is not described, but is mentioned as a glorious appearance in a form bearing the likeness of humanity. **A book.** Not a bound volume, like our books, but a roll of manuscript. The best opinion is that this book contained the revelation of God's plans for the salvation of the race. We might therefore call it "the book of redemption." **Written within and on the back.** Most ancient manuscripts were written on but one side of the sheet, but this was so full that it covered both sides. **Sealed with seven seals.** It was not open, but was tightly rolled, and had seven seals at the head of the page fastening the roll together. (1) *God's purposes for men are concealed until the time of their accomplishment.* (2) *Salvation comes from God, and is wrought by the power of God.*

2. A strong angel. One who could speak in loud, powerful tones, to be heard throughout the universe. **Who is worthy?** Of rank and power, such that he can venture to break the seal which God has placed upon the future, and reveal the coming events of God's plan of salvation for men. (3) *Redemption is a deep mystery, which no human thought can fathom.*

3. And no man. The Rev. Ver. is better, "no one," for not only men, but also angels, archangels, and heavenly beings, are referred to. **In heaven** Among the elders and angels and "living creatures" around the throne. **Nor in earth.** No man unaided can rise to a comprehension of God's grace in the plan of salvation. **Neither under the earth.** In Hades, the realm of the dead. Departed spirits have powers of thought, as this verse and many others intimate; but no ghost can solve for us the mystery of redemption. **Was able to open the book.** To penetrate the secret counsels locked up in its pages. **Neither to look thereon.** Such was the blinding glory which surrounded it.

4. I wept much. He had been called up to this celestial region, that he might see "the things which must come to pass hereafter." Rev. 4. 1. And now in the very opening of his vision it would seem that he was to be disappointed. "It was a wondrous thing, to see a tear fall on the floor of heaven."—*Bishop Alexander.*

5. And one of the elders. Around the throne of the highest sat twenty-four elders, supposed to represent collectively the twelve tribe-patriarchs, and the twelve apostles; and thus the unity of the Church under both covenants. **Saith unto me.** It is a tradition of the early Church that this was the patriarch Jacob. **The Lion.** A lion, the symbol of royalty, of strength, and of victory. **Of the tribe of Juda.** The promised Messiah, springing from the tribe named in Jacob's dying prophecy. Gen. 49. 9. **The Root of David.** The descendant of David, foretold by Isaiah, growing as a root out of the royal house. **Hath prevailed.** Rev. Ver., "overcome;" implying that he obtained the victory by a struggle. He overcame all foes by his incarnation, his death, and his resurrection. **To open the book.** (4) *The mysteries of redemption are revealed alone through Christ Jesus.*

6. In the midst of the throne. Not on the throne, but in the midst of the group surrounding it. **The four beasts.** The Rev. Ver. gives a much better rendering, "the four living creatures." For their description, see chap. 4, verses 6, 7. They are supposed by some to be symbolical of animated nature, life in its various forms, from the lowest to the highest; by others, to represent redeemed humanity. **Stood a Lamb.** It is not necessary to suppose that John saw a

lamb; but rather that he recognized the Being as "the Lamb of God," the same person who had been called "the Lamb." **As it had been slain.** Bearing in hands and feet and side his marks of his death-wounds. (5) *Even in heaven, Christ appears as the crucified one.* **Having seven horns and seven eyes.** The horn is the emblem of power; the eye, of knowledge or insight, and the number seven of perfection or completeness. The writer means to convey the idea of the omnipotence and omniscience of the glorified Saviour. **Which are the seven Spirits of God.** That is, the One Holy Spirit manifesting himself in varied powers and gifts. See note, Lesson IX, verse 4.

7. He came and took the book. At last there was one who could gaze upon the glory of the divine presence, and reveal God to man. See John 1. 18. **Out of the right hand.** God's redemptive plans for the world are placed wholly in the hands of Jesus.

8. The four beasts. "Living creatures," as before. The word "beasts" conveys altogether a wrong conception. **And four and twenty elders.** Representing the Church of God in all ages. **Fell down before the Lamb.** Thus do animate nature, humanity, and the whole Church recognize the supremacy of Christ. In that picture is fulfilled Paul's declaration in Phil. 2. 9–11. (6) *Before the crucified Redeemer every knee in the whole universe must bow.* **Having every one of them.** This apparently refers to the elders, not to the living creatures. **Harps.** Here representing praise, for which the harp was used. **And golden vials full of odors.** Rather, as in the Rev. Ver., "bowls full of incense." Incense was offered in a bowl called a *censer*, which in the temple was placed in the top of the golden altar. **Which are the prayers of saints.** Which rise like fragrant incense to heaven, from the altar of the praying heart.

9. And they sung. At first the four living creatures and the twenty-four elders; then (verse 11) the innumerable company of angels; and finally (verse 13) all the living voices in the universe. **A new song.** New, because it expressed a new fact in human history, the fact of redemption through the death of Christ, the Lamb of God. **Thou art worthy.** Christ is worthy, not because of his exalted rank as the Son of God, but more, because of his amazing sacrifice of self in dying for men on the cross. (7) *Note how every-where in Scripture the emphasis is laid upon Christ's atoning death.* **Hast redeemed us.** The Rev. Ver. reads, "didst purchase unto God with thy blood *men*," etc.; the word *us* being changed to *men*. (8) *How precious are men in God's sight, when their redemption-price is so high!* **Out of every kindred.** There is no narrow Judaism in this book, though its author was a Jew. Every-where it represents the Gospel as God's gift to all mankind. (9) *Every land under the heavens contains some trophy of salvation.*

10. Hast made us. Rev. Ver., "madest them." **Kings.** Rev. Ver., "a kingdom." This clause expresses the fact that among the nations of the earth there is an invisible kingdom, of which Christ is the head. **And priests.** As representing God among men and teaching the way of God to men. **We shall reign.** Rev. Ver., "they reign." The true power among men is exerted by God's people. Other forces may rule for a time, but the enduring principles are those of Christ's kingdom. (10) *We can afford to be poor for a season, if we may reign forever.*

11. The voice of many angels. A new chorus of voices is now added to the song; and John perceives a new company outside the circle of the living creatures and the elders. **The number of them.** He shows the host as innumerable by the expression which he employs. (11) *Let us take heart when we remember how countless are God's angelic hosts, which are our ministering servants.*

12. Worthy is the Lamb. Thus even the angels, who have never been redeemed, can join in the song of praise to the Redeemer. **To receive power, and riches,** etc. Seven ascriptions, which in their totality express every possible element of glory.

13. And every creature. Rev. Ver., "every created thing." Still another chorus added to those already named. **Which is in heaven, and on the earth, and under the earth.** The three abodes of celestial beings, of terrestrial beings, and of the dead. **Such as are in the sea.** The forms of animal life in the deep are represented as joining in the song, just as we say "all nature sings," though it may be unconsciously. As the whole creation groaneth, awaiting the manifestation (Rom. 8. 22), so the whole creation rejoices in the redemption of Christ.

14. Elders fell down. Prostrating themselves according to the Oriental manner. **Worshiped him that liveth.** Here referring to God the Father.

HOME READINGS.

M. Worshiping God and the Lamb. Rev. 5. 1–14.
Tu. The great book. Ezek. 2. 1–10.
W. The root of David. Isa. 11. 1–10.
Th. The book unsealed by Christ. Rev. 6. 1–17.
F. The duty of every person. Phil. 2. 8–16.
S. Praising the Lord. Psa. 148. 1–14.
S. The new song. Psa. 40. 1–10.

GOLDEN TEXT.

Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. 5. 13.

LESSON HYMN. 7.

Hymnal, No. 1069.

Lift your eyes of faith, and see
Saints and angels joined in one:
What a countless company
Stand before yon dazzling throne!
Each before his Saviour stands,
All in whitest robes arrayed;
Palms they carry in their hands,
Crowns of glory on their head.

Saints begin the endless song,
Cry aloud in heavenly lays,
Glory doth to God belong,
God, the glorious Saviour, praise.

TIME, PLACE, RULERS.—Same as in Lesson IX.

DOCTRINAL SUGGESTION.—Redemption by the blood of the Lamb.

QUESTIONS FOR SENIOR STUDENTS.

1. The Book, v. 1–4.
After the message to the churches was given, what was first shown to the apostles?
What was in the hand of the Majesty upon the throne?
How did John know that the book was written within if it was sealed?
Of what is a sealed book typical?
Why should the sealed book and the powerless universe make John weep?

2. The Lamb, v. 5–8.
Who brought consolation to John?
What was his promise about the sealed book?
Who took the book from the divine One upon the throne?
How can the names in vers. 5 and 6 be explained?
What is the meaning of the word "seven" recurring so often?
What was the effect of this act of sovereignty by the Lion-Lamb?

3. The Song, v. 9–14.
What was "the song?"
What do the words of the song show that the elders and beasts represented?
Who gave the Lamb the right to open the book?
What do you suppose the book was?
How was the song re-echoed?
What words of Scripture are suggested by this scene? Phil. 2. 10, 11.

Practical Teachings.

1. The secret things of God no man knows, no man is worthy to know.
2. The secret things of God shall be revealed in his own time for his own glory.
3. No other such combination of words can be found in the language—*Lion-Lamb*. Divine strength—divine gentleness.
4. Not worthy to know God's secrets, yet we are heirs of salvation, can see his glory, can worship and love.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Book, v. 1–4.
Where did John see the book?
Who guarded its contents?
What angelic proclamation was made?
What was found impossible?
Why did John grieve?

2. The Lamb, v. 5–8.
Who comforted him?
Whom did he declare able to open the book?
Who is the "Root of David?" Acts 13. 22, 23.
Whom did John see?
What was done by the Lamb?
What homage was paid him?

3. The Song, v. 9–14.
Of what work was the Lamb worthy?
What had made him worthy?
What had Jesus done for men?
What testimony does Paul bear to this? Rom. 3. 24.
Whom did John hear join in the song?
What song did they sing?
Who joined in chorus?
Repeat the chorus?
What added worship was given to the Lamb?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The worthiness of the Lamb?
2. The kingly glory of Jesus?
3. The universal song of praise?

QUESTIONS FOR YOUNGER SCHOLARS.

Whom did John see sitting upon the throne of heaven? **God, the Creator of all things.**
What did he hold in his right hand? **A book sealed with seven seals.**
What was written in the book? **Salvation for men.**
Why did John weep? **Because no one in heaven or earth could open it.**
What did the elders tell John? **Weep not, for there is one that can open the book.**
Who was that one? **Jesus, the Lamb of God.**
Why had he power to open it? **Because he was worthy.**
What did he do? **He took the book from the right hand of God.**
Who fell down and worshiped him? **The four living creatures, and the four and twenty elders.**
What was the new song they sang? **Worthy art thou to take the book.**
Why was he worthy? **Because he bought with his own blood people of every tribe and nation.**
Who joined in the new song? **Thousands and thousands of angels**
What did they sing? **"Worthy is the Lamb that was slain."**
Of what was he worthy? **"To receive power, and riches, and wisdom, and honor, and glory, and blessing."**
What was the song of every thing that God had made? (Repeat the Golden Text.)

Words with Little People.

John, in one of his visions, saw the throne of God, and heard the "new song," which they were singing in honor of Jesus. First, nearest to the throne, sang those whose sins Jesus had washed away. The song they sang is the ninth verse of our lesson. Next, he heard the voices of thousands and thousands of angels; their song is the twelfth verse. Then every creature in heaven and earth took up the chorus, and sang our Golden Text. Do you want to sing the "new song?" You cannot if you do not begin it here. What will become of those who cannot sing it?

THE LESSON CATECHISM.

[For the entire school.]

1. Where was John taken in his vision? **To heaven.**

2. What did he see there? **The throne of God.**

3. What did he see in the right hand of the One who sat on the throne? **A sealed book.**

4. Who came and took the book? **The slain Lamb.**

5. What was the song of those around the throne as given in the Golden Text? **"Blessing,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Book of Redemption.

I. REDEMPTION—ITS AUTHOR.
1. *Him that sat upon the throne.* v. 1.
"God so loved the world." John 3. 16.
2. *A book written within and on the back.* v. 1.
"Another book ...the book of life." Rev. 20. 12.

II. REDEMPTION—ITS MYSTERY.
1. *Sealed with seven seals.* v. 1.
"Great is the mystery of godliness." 1 Tim. 3. 16.
2. *No man....able to open the book.* v. 3.
"Neither....entered into the heart." 1 Cor. 2. 9.

III. REDEMPTION—ITS REVEALER.
1. *The Lion of the tribe of Judah.* v. 5.
"Scepter shall not depart from Judah." Gen. 49. 10.
2. *The Root of David.* v. 5.
"A rod out of the stem of Jesse." Isa. 11. 1.
3. *In the midst....stood a Lamb.* v. 6.
"Behold the Lamb of God." John 1. 29.
4. *As it had been slain.* v. 6.
"Wounded for our transgressions." Isa. 53. 5.

IV. REDEMPTION—ITS PLAN.
1. *Thou wast slain.* v. 9.
"Taste death for every man." Heb. 2. 9.
2. *Redeemed us....by thy blood.* v. 9.
"Redeemed....with the precious blood." 1 Pet. 1. 18. 19.

V. REDEMPTION—ITS EXTENT.
1. *Out of every kindred.* v. 9.
"There is no difference." Rom. 10. 12.
2. *And tongue, and people, and nation.* v. 9.
"God is no respecter of persons." Acts 10. 34, 35.

VI. REDEMPTION—ITS BENEFITS.
1. *Hast made us....kings.* v. 10.
"To give you the kingdom." Luke 12. 32.
2. *And priests.* v. 10.
"A royal priesthood." 1 Pet. 2. 9.
3. *We shall reign on the earth.* v. 10.
"The saints shall judge the world." 1 Cor. 6. 2.

THOUGHTS FOR YOUNG PEOPLE.

God's Purpose of Salvation.

1. The plan of salvation for men comes from God, and is his gift to the world. This we see in the book held in the hand of him that sits upon the throne. v. 1.

2. God's plan is a sealed book, not to be opened nor understood until the time of its revelation. No mind on earth can fathom God's counsels, nor comprehend, by its own power, God's dealings in redeeming men. v. 1–4.

3. The only Being who understands God's plans, and can unfold them to men, is Jesus Christ, the Lion of Judah, the Root of David, the Lamb of God. v. 5, 6.

4. The redemption of men was wrought through the blood of Christ dying upon the cross to save us. It was a slain Lamb that John beheld. v. 6–9.

5. The plans of God embrace all men, and are not limited to any race, or tongue, or people. Every soul needs salvation, and every soul may be saved. v. 9.

6. God's people are a kingdom among the nations of the earth, having their own King and Master. v. 10.

7. The people of God, though despised by the world,

are really the rulers of the earth, for they control its destiny. v. 10.

8. The highest glory of Christ is that which comes to him for our redemption from the power of sin. v. 11-14.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

We now come to the second vision seen by John in Patmos. From the sight of the risen Christ, the King ruling and judging the earth, he is taken up higher and shown the very palace and presence-chamber of the King, heaven. Not, however, that he may see and describe the place itself, but that he may record something he saw done there, something which it is important that we, down on earth, should know. The description of the place is therefore given but shortly. We are told in chap. 4 of the throne and the glorious One who sits upon it; of the "elders" who sat round about him (the type of the redeemed Church), and who "cast their crowns before the throne;" of the "living creatures" who "rest not day and night" in their ceaseless adoration (the type of redeemed creation). And further on (chap. 5. 11) we are told of "angels," who complete the glorious company.

Then in chap. 5. 12, the transaction begins which is the subject of our lesson to-day.

And first we see a MYSTERY.

A mystery has a special attraction for young minds. The most fascinating stories are those which deal in strange and wonderful matters such as cannot lightly be solved. But I doubt whether mystery is a thing that often suggests itself to the thoughts of the young in connection with heaven. White robes, golden harps, palm branches, and songs of praise are the things which rise to view when heaven is thought of, and these are often associated with a sort of monotony of glory and perfection which is in strong contrast with the ever-changing scenes and stories and prospects of earth. An examination of the passage for to-day ought to dispel such a notion.

Here is a "book," or parchment roll, resting in the hand of One who sits on the throne of God himself, written "within and on the back side"—full to the margin of matter. What a wonderful and endless scroll must that be which lies in the hand of the eternal God! And the book, as John first saw it, was sealed with seven seals, its contents hidden away from sight.

Yet this book is evidently meant for men, and written for them. For a "strong angel" makes the proclamation in the ears of all: "Who is worthy to open the book, and to loose the seven seals thereof?" There is something in this book of interest and of importance to the inhabitants of heaven and of earth, but who is to open and to read it?

Now men have shown remarkable skill and ingenuity in finding out and deciphering mysterious records. Rolls, tablets, inscriptions, written ages ago, in languages altogether passed out of view and forgotten, have been made in these later days to yield up their long-buried secrets. We can read many a record of ancient Nineveh, many a tale of old Egypt, which had for centuries been sealed up from the knowledge of man. Even the rocks below earth's surface have had to yield up their story and tell how they were formed and laid down. But to this challenge of the angel no man could respond. "No man in heaven, neither in earth, neither under the earth, was able to open the book, neither to look thereon."

Much as human nature delights in mystery there is never a mystery which it does not try to solve. And all the more when the matter concerns itself. A little child while listening to her mother's stories suddenly found herself confronted by the mystery of her own being. "Mother," she cried, in the quick desire to get at the solution of it, "when you were a little girl, where was Emmeline?" And many have puzzled over the mysteries of joy and sorrow, good and evil, and asked their teachers in vain for the answer.

So upon the occasion we read of, the one being who belonged to earth, the one to whom this vision was vouchsafed, "wept much because no man was worthy to open and read the book, neither to look thereon." But among the heavenly company there was no weeping, for they knew that there was

One who could solve the mystery.

1. The first thing here to be noted is this, that the power or rather the right to open the book had to be won. "Who is worthy," said the angel, "to open the book?" The book of God's will and God's purposes, of God's designs and God's workings, was closed to all creation. No created being had any right to unloose those seals and review the contents of the scroll. Nor could a created being earn that right. Yet, said the angel, "the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book." He had won the right to do so. If the winner in any difficult contest is an object of interest to those looking on, with what intense eagerness must John have looked to see Him who had done this thing! And he beheld, and the winner was a Lamb, literally, "a little Lamb."

2. It was not as the "Lion"—not by superior strength—nor was it as the "Root of David"—in virtue of royal dignity—that he had prevailed. It was as the Lamb. But what could a lamb do? The Old Testament answers the question: a lamb could be sacrificed; this was its prerogative. And though there were a few other animals that might be offered to God, in point of importance and continual use, the lamb stood first. See Gen. 22. 7, 8; Exod. 12. 3, etc.; 29. 38, etc. That was how the right to open the sealed book had been won—by sacrifice: the Lamb had been slain.

3. But there was something also John saw besides the marks of death in the "Lamb." It had "seven horns and seven eyes," which are the seven Spirits of God," and it was "in the midst of the throne." Here was one with the attributes, and in the place, of

supreme Deity. By this John might measure the extent of the sacrifice that had been made. He who was "equal with God" (Phil. 2. 6), had emptied himself, stooped to the lowest depths, for man.

"And he came and took the book out of the right hand of him that sat upon the throne." What followed? Not a hush of expectation to hear the contents of the scroll, but a burst of praise to the Lamb, because he had done that without which the book could never have been opened to man: "Thou wast slain and hast redeemed us to God by thy blood." Aliens, enemies, condemned rebels could never have had the secret things of God made known to them. But to the redeemed the book which Christ holds in his hand is open, and the nearer they are to him the clearer will they hear what he reveals out of it. There is light for all the pathway here below, and there are untold stories of glory to be explored hereafter.

David, as he looked round about him on earth, saw a restless company of men vainly searching for some one to reveal to them the hidden good they craved: "Who will show us any good?" Psa. 4. 6.

The same sight is to be seen now.

John, looking into heaven, beheld another company, full of wonder and gladness, adoring the Lamb, who at the cost of his own blood had redeemed them, and opened to them the book of God's will, the book of all wisdom, beauty and glory inexhaustible.

Let the question be put to the class: Which of these two companies will you join?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin the lesson with a description, either read or stated, of John's vision of the heavenly throne and its surroundings: 1. The throne, and "He who sat upon it." 2. The four living creatures, and what they symbolized. 3. The twenty-four olders, and whom they represented. 4. The innumerable company of angels. ...The focus of the picture is "the book"—show what it represented....The appearance of Christ....Notice the three names given to Christ in this lesson, and show their application....The practical and spiritual teachings of the lesson are upon the topic of *redemption*, and are given in the Analytical and Biblical Outline and Thoughts for Young People, which are explanatory of each other....Another outline: 1. The Throne. 2. The Book. 3. The Lamb. 4. The Song.

References. FREEMAN'S HAND-BOOK. Ver. 1: Books, 414, 511; writing on both sides, 563; seals, 323, 381. Vers. 9–14: Responsive singing, 259.

Songs from the Epworth Hymnal.

65. All hail the power of Jesus' name.
66. Crown him with many crowns.
74. The name of our salvation.
75. Sing of Jesus, sing forever.
98. Grace, 'tis a charming sound.
240. Glorious things of thee are spoken.
249. Jesus shall reign.

Lesson Word Pictures.

Still burn all the splendors of that heavenly picture, the majestic One like a jasper and a sardine stone upon the throne, the rainbow-arch like an emerald round about the throne, the four and twenty elders in glittering white, gold-crowned, the dazzling sea of glass before the throne, the four living creatures with their awful eyes. Hark, a mighty angel is making his proclamation! How trumpet-like his voice rings forth! Who will open the book? Is there any response? From all the earth, and under the earth, and heaven itself, there is no voice. Silence, silence! The apostle weeps. Who will open the book? But look! In the midst of all the unearthly splendors of the throne, beyond the mystic living creatures, and the adoring elders, there stands a Lamb, with Calvary's blood-marks, and he takes the book that none could open. O how they fall before him, the living creatures, the gold-crowned elders! O how sweet the incense that they bring, sweet with all the fragrance of saints' petitions! And hark! They strike their harps, they lift their voices, and the new song echoes before the conquering Saviour. That new song, how sweet, strong, seraphic! And how it spreads! How it extends in wider and wider circles of harmony! It is caught up by the angels round about the throne. It goes from seraph to seraph, from cherub to cherub. From rank to rank it flies. It embraces all the heavenly host with its mighty chorus. The redeemed begin to sing it. Every creature in heaven is joining in it now, one vast sea of sound in mighty billows rolling overhead. O what melody, so rapt and jubilant! The echoes drop to earth, are then taken up, are given back, till round the earth, till under the earth, till in the very sea, every voice is joined in that ascription wide as the universe of God, high as the heights of heaven, that rises and towers and thunders out its adoration, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." The chorus closes, and four voices from the living creatures cry loud and clear, "Amen," while gold-crowned elders fall and worship.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus is Worthy.*

(This lesson abounds in illustration. There need be no difficulty in holding little eyes, and finding a way to little hearts, in teaching this beautiful lesson of praise to Jesus, who is all power and all love.)

A GREAT MEETING.

Give a little description of the greatest meeting you were ever in. Tell that in some respects it was like a great meeting that John tells about in this lesson. In some ways it was very different. One meeting was held on earth; the other in heaven. In one meeting the people were thinking about many things. Some were poor, some were troubled, some were wicked. In the other, all were doing the same thing and thinking of the same thing. All were glad and good and happy. What were they doing? What made them so glad? Uncover the picture of a harp on the board. Talk about its use, etc., and describe all these happy people as joining in one

grand new song, beginning "Worthy is the Lamb." Ask, Who is this worthy One? Why does he deserve praise?

JESUS THE LION.

Uncover picture of a lion. Talk about the "king of beasts," his courage, strength, power. The lion rules all the beasts of the forest. Jesus rules all the nations of the world. Sometimes it does not look as though Jesus was King of men, but one day his power will be seen. Teach that he is King of hearts. He will slay sin in the heart if we let him come in. Impress the lesson of Jesus's power, strength, and kingly majesty, and urge little ones to yield to him now.

JESUS THE LAMB.

Tell that John saw Jesus under another form. Uncover picture of a lamb. Ask which children would like best to meet—a lamb or a lion? Teach that he is like a lamb to all who love him and yield to him, but to those who resist him he appears as a lion. Show the meaning of these symbols. The lamb is the picture of gentleness, the lion of power. First, John is told of the Lion, who has strength to open the sealed book which holds the message of salvation. But when he looks, he sees only a gentle little Lamb! Show that love is stronger than all else, that Jesus won the heart of the world by dying for it, and that, if we follow Jesus, we, too, must be gentle, self-denying, yielding. Have class repeat slowly the "new song," verse 9, and teach that Jesus is worthy because he gave his life to save ours. If we love our own way, our own ease and pleasure, we are not like Jesus. Impress this thought. Jesus's children must be like him in self-denial, in work for others, even when it is very hard. Close by singing, "Around the throne of God," and help children to look seriously into their own hearts to see if they are ready to join this glad company.

Blackboard.

BY J. B. PHIPPS, ESQ.

DIRECTIONS FOR COLORING. With white chalk draw the heart, or if that is too difficult to draw, make two horizontal lines about twelve inches long, and write the words "My Heart" between them, and the words "New Song" above them. Take a straight strip of wood, and with yellow chalk make the rays of light running up from the heart. Write the words "Blessing," "Honor," etc., with red chalk, the top sentence with white, and the bottom sentence with light blue, shaded with red.

TEACHING. The new song should be in the heart of every Christian. God and the Lamb is to be worshiped on earth as well as in heaven. Is the new song in your heart? Can you join, sincerely, in the song the angels sing?

PRAISE YE THE LORD.	**C** rowned King of kings. **H** onored by angels. **R** edeemed praise him. **I** n power and glory. **S** lain to redeem me. **T** he Lamb of God.

A. D. 96-98.] LESSON XI. THE SAINTS IN HEAVEN. [Dec. 12.

Rev. 7. 9-17. [*Commit to memory verses* 13-15.]

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshiped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

General Statement.

In our last lesson we saw the Lamb standing by the throne, holding in his torn hand the roll which contained the history of redemption through the coming centuries. One by one, six of its seven seals were broken by the Son of God, and with each a new wonder was revealed. With the sixth seal came the revelation of three great events in the world's history. The condemnation, and terror, and destruction of God's enemies were first shown, as an earthquake, in which the men of the world welcome the mountains to fall on them and hide them from the more terrible wrath of God and of the Lamb. Next, the saved out of the twelve tribes of Israel were exhibited, as a company of twelve thousand sealed from each tribe, representatives of God's chosen people under the old dispensation. Then up rose a glorious vision. Around the throne, and near the elders and living creatures on the glassy, fiery sea, appeared an innumerable host, clad in robes of white, and bearing palms of victory. These represented the armies of the saved among the Gentiles, for they came from every land on the broad earth. They sang the song of redemption, echoed by the voices of cherubim and angels and elders. The apostle gazed upon their glory, and heard their story, and learned of the blessings and the joys in which they share, and in which we too may share, if we will go up from our tribulation as they went up from theirs, through the blood of the Lamb.

Explanatory and Practical Notes.

Verse 9. After this. After the opening of six of the seven seals on the book or roll described in the last lesson. **A great multitude.** Just before, John had seen "a hundred and forty and four thousand" representing the saved among the children of Israel, so this innumerable company must represent the saved among the Gentiles, or non-Jewish peoples. (1) *Shall we be in that glorious companionship?* **Which no man could number.** Then the saved are not a few of the many among men, but a vast multitude. In the past, the followers of Christ have been apparently a minority, but in the final consummation they may be the vast majority of the race. **Of all nations, and kindreds.** The saved are not of one race or land, but out of all races and from every land. (2) *Then it is our part to see that the Gospel is preached in every land and to all the world.* **Stood before the throne.** The throne represents the immediate presence of Almighty God. **And before the Lamb.** In fellowship with their Saviour. **With white robes.** Emblematic of the purity and righteousness to which they have attained in their heavenly state. **Palms in their hands.** Tokens of the victory which they had obtained over all their enemies: the world, the flesh, the devil, and death. (3) *How glorious the triumph when a saint goes home to glory!*

10. And cried. The Rev. Ver. has, "and they cry;" expressive of unceasing action. **Salvation to our God.** Meaning, "Let the glory for our salvation be to our God." The word "salvation" is here used in its broadest sense, meaning all the blessings that redemption brings to men; and it is not won by our merit or effort, but given freely by God's grace, hence all the glory for it belongs to God. **And unto the Lamb.** Because Christ, the Lamb of God, brought salvation to us, and purchased salvation for us. (4) *How great the joy of beholding him who saved us by his own blood!*

11. And all the angels stood round about. Better as in Rev. Ver., "were standing," as in the scene described in the last lesson, and now **they fell before the throne,** thus taking their part in the praise. They could not join in the song of praise for salvation, for they had never heeded to be saved, but they could show their joy in it. **On the elders and the four beasts** (living creatures), see notes on the last lesson, verses 5 and 6.

12. Saying, Amen. "So let it be;" their full assent to the song of praise from the glorified saints. **Blessing, and glory.** The sevenfold doxology of the angelic host. **Be unto our God.** (5) *The highest praise to God is that for the redemption of men.*

13. One of the elders. One of the twenty-four men seated around the throne as representatives of the Old and New Testament Churches. **Answered.** Not any spoken words, but the unuttered thought of the evangelist. **What are these?** The Rev. Ver. places this in more literal form: "These which are arrayed in the white robes, who are they, and whence came they?" As says the Venerable Bede, "In this he interrogates that he may teach." (6) *Teacher, learn here a lesson in the way to impart truth by questioning.*

14. I said unto him, Sir. This does not adequately express the reverence of John's address. It should be, as in Rev. Ver., "My lord." **Thou knowest.** "Thou knowest, not I." The word "thou" is expressed in the original, which is unusual, and shows the emphasis. **These are they which came.** Rather, as in Rev. Ver., "they which come;" they are coming, and come continually; for the vision is not only of the past, but of the present as well. **Out of great tribulation.** Rev. Ver., "the great tribulation." No one persecution or trial of God's people is referred to, but the sum of all the trials incident to our service of God during human life. (7) *Every saint comes up to glory through tribulation; and we will enjoy the glory all the more for it.* **Have washed their robes.** This is a figurative statement of the process of sanctification carried on through the life of the believer. The "robe" is the character, which is made pure through the constant influence of Christ's power. **In the blood of the Lamb.** The truth which underlies this imagery is, that through Christ's death for our sins the Holy Spirit is given to us, enabling us to lead new and holy lives, and become Christ-like in our character. (8) *Vain is the shed blood unless we seek its application to our hearts.*

15. Therefore are they. Not merely because of what they have done, but more because of what the Lamb has done for them. **Before the throne of God.** The highest privilege of the glorified is the immediate presence of God with them. **Serve him.** The word here used is that which indicates worship, rather than mere obedience. **Day and night.** A phrase meaning "continually," for in that country there is no alternation of day and night. **He that sitteth on the throne.** God the Father. **Shall dwell among them.** Rather, as in Rev. Ver., "shall spread his tabernacle over them." As the shekinah or divine glory hung over the mercy-seat in the tabernacle, so God will manifest his glory and give his protection to his saints in heaven.

16. They shall hunger no more. There shall be an end to all the privations and sufferings of earth; and the hunger of their heart for righteousness (Matt. 5. 6) shall be fully satisfied. **Neither shall the sun light on them.** No outward affliction or trouble shall befall them. The fierce heat of the sun in the East is an apt emblem of all calamity.

17. The Lamb. Christ, their glorified Saviour. **Shall feed them.** The Rev. Ver. is far better, "shall be their shepherd." All that a shepherd does for his flock, in caring for them, feeding them, guarding them, shall Christ do for his saved ones. **Lead them unto living fountains.** Rev. Ver., "unto fountains of waters of life." The figure represents all joy and happiness, as water is in the Bible the emblem of all blessing. **God shall wipe away all tears.** Every cause of sorrow shall be removed, and they shall see the purpose of all God's dealings, so that they will have no more pain nor trouble. (9) *Who would not dwell in a land where no tears come?*

HOME READINGS.

M. The saints in heaven. Rev. 7. 9–17.
Tu. The saints sealed. Rev. 7. 1–8.
W. The saints clothed in white raiment. Rev. 3. 5–18.
Th. The saintly worshiping. Rev. 4. 1–11.
F. The saints enduring tribulation. Rev. 6. 1–11.
S. White in the blood of the Lamb. Zech. 3. 1–10.
S. The safety of saints. Psa. 121. 1–8.

GOLDEN TEXT.

Therefore are they before the throne of God, and serve him day and night in his temple. Rev. 7. 15.

LESSON HYMN. L. M.

Hymnal, No. 1040.

Lo! round the throne a glorious band,
The saints in glorious myriads stand;
Of every tongue redeemed to God,
Arrayed in garments washed in blood.

Through tribulation great they came:
They bore the cross, despised the shame;
But now from all their labors rest,
In God's eternal glory blest.

They see the Saviour face to face;
They sing the triumph of his grace;
And day and night, with ceaseless praise,
To him their loud hosannas raise.

TIME, PLACE, RULERS.—Same as in Lesson IX.

DOCTRINAL SUGGESTION.—The water of life.

QUESTIONS FOR SENIOR STUDENTS.

1. The White Robes, v. 9, 10.

How many seals had been opened when the vision of the lesson was shown?

What was the vision?

What does it show as to the provision made for salvation?

How much does ALL nations mean in ver. 9?

Does it include those born ages before Christ's life upon earth?

How may we be in that company?

Where is the place of the redeemed?

What will their character be?

Of what was a palm branch the sign?

2. The Angelic Song, v. 11, 12.
What was the cry of this vast throng?
What was the response of the angels?
Why should the hosts of heaven make such an ascription to God?
To whom do angels and men redeemed ascribe the origin of salvation?

3. The Elder's Answer, v. 13–17.
What effect of Christ's sacrifice was typified by the white robes?
What contrast between the earthly life and the heavenly life of the saints?
What does "*tribulation*" mean? (See the dictionary.)
What psalm of David do these verses recall?
What prophecy of Isaiah did John see fulfilled in the saints? Isa. 1. 18.

Practical Teachings.

1. Universal salvation is God's will for man, but it must come through the blood of the Lamb.
2. The voice of heaven is the voice of worship. What is the voice of earth?
3. We ought to learn the heavenly song here if we expect to sing it there.
4. Earthly knowledge makes no attempt to comprehend heavenly wisdom.
5. O the love of God! No weariness, no hunger, no thirst, no heat, no tears. Is this not worth the "tribulation?"

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The White Robes, v. 9, 10.
What did John see?
Who were they?
What distinguishing mark had they?
To whom did their white robes belong? Rev. 3. 5.
What was their song?

2. The Angelic Song, v. 11, 12.
Who stood about the throne?
What did the angels do?
What was their song?

3. The Elder's Answer, v. 13–17.
Who questioned John?
What did he ask him?
What was John's answer?
What did the elder say of the white-robed?
What had Jesus foretold to his disciples? John 16. 33.
From what had they been cleansed? 1 John 1. 7.
What honor had been granted them?
From what should they be delivered?
Who had prophesied this? Isa. 49. 10.
Who shall be their shepherd? See Psa. 23. 1, 2.
Who shall be their everlasting comfort?

Teachings of the Lesson.

Where in this lesson do we learn—

1. The honor conferred upon the saints?
2. The glory given to Jesus?
3. The rest and joy of heaven?

QUESTIONS FOR YOUNGER SCHOLARS.

Who stood before the throne of God and the Lamb? **A great multitude of people.**
How were they dressed? **In white robes, with palms in their hands.**
What did they cry with a loud voice? **"Salvation unto our God, and unto the Lamb."**
Who fell on their faces and worshiped God? **The angels.**
What did they say? **"Blessing, and glory, and honor, and power, be unto our God for ever and ever."**
Who spoke to John? **One of the four and twenty elders.**
What question did he ask? **"Who are these arrayed in white?"**
Did John know? **He did not.**
What did the elder tell him? **"These are they which came to heaven out of great pain, and trouble, and sorrow."**
Why were their robes so white? **They had washed them in the blood of the Lamb.**
What reward was given them? (Repeat the Golden Text.)
From what would God keep them? **From all pain and sorrow.**
Where would he guide them? **To the fountains of the waters of life.**
Who only can wear the white robes? **Those who are washed in the blood of the Lamb.**
What must they bear on earth? **Suffering for Jesus' sake.**
What has God promised? **To wipe away every tear from their eyes.**

Words with Little People.

Hark! around the throne, amid that "great multitude of all nations and kindreds and people and tongues," I hear the echo ever of little voices, the tread of little feet.

"Say, little earth-born pilgrims,
How reached you yon blest place,
Where sin can never enter,
And love lights every face?"
"We once on earth did wander,
We once were lost in sin;
But Jesus died to save us,
And brought us safely in."
And you, dear "little people,"
You may go thither, too,
Though many there have gathered,
There still is room for you.

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did John see before the throne? **A great multitude in white robes.** **2.** What was the song which they sang? **Salvation to God and the Lamb.** **3.** Who were these in white robes? **Those who came out of great tribulation.** **4.** In what had they made them white? **In the blood of the Lamb.** **5.** What is said of them in the Golden Text? **"Therefore,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Glorified Ones.

I. THEIR NUMBER.
1. *A great multitude.* v. 9.
"Fruit....shall shake like Lebanon." Psa. 72. 16.
2. *Of all nations and kindreds.* v. 9.
"All nations shall flow into it." Isa. 2. 2.

II. THEIR CONDITION.
1. *Before the throne and before the Lamb.* v. 9.
"Where I am, there ye may be." John 14. 3.
2. *Clothed with white robes.* v. 9.
"The righteousness of saints." Rev. 19. 8.
3. *Palms in their hands.* v. 9.
"We are more than conquerors." Rom. 8. 37.

III. THEIR SONG.
1. *Salvation unto our God.* v. 10.
"Salvation *belongeth* unto the Lord." Psa. 3. 8.
2. *And unto the Lamb.* v. 10.
"Christ died for us." Rom. 5. 8.

IV. THEIR CHARACTER.
1. *Came out of great tribulation.* v. 14.
"Through much tribulation enter." Acts 14. 22.
2. *Washed their robes.* v. 14.
"Shall be as white as snow." Isa. 1. 18.
3. *White in the blood of the Lamb.* v. 14.
"The blood of Jesus Christ....cleanseth." 1 John 1. 7.

V. THEIR PRIVILEGES.
1. *Before the throne of God.* v. 15.
"So shall we ever be with the Lord." 1 Thess. 4. 17.
2. *Serve him....in his temple.* v. 15.
"Blessed....that dwell in thy house." Psa. 84. 4.
3. *He....shall dwell among them.* v. 15.
"That I may dwell among them." Exod. 25. 8.

4. *They shall hunger no more.* v. 16.
"Shall not hunger nor thirst." Isa. 49. 10.
5. *The Lamb... shall feed them.* v. 17.
"Shall feed his flock." Isa. 40. 1.
6. *God shall wipe away all tears.* v. 17.
"Tears from off all faces." Isa. 25. 8.

THOUGHTS FOR YOUNG PEOPLE.

Facts about the Saved in Heaven.

1. They are very many, an innumerable host. On earth God's people seem to be "a little flock," but in heaven they will appear as a great army. There will be no empty mansions in the new Jerusalem. v. 9.

2. They represent every land and language of the earth. Just as the Jews thought that they only would be saved, and despised the Gentiles, so we are apt to look with contempt on some races. But there will be Africans, Indians, Chinamen, in glory. v. 9.

3. They are in open communion with God and with Christ. Even now we have communion (1 John 1. 3), but it is limited and interrupted, but in heaven it will be complete and everlasting. v. 9, 10, 15.

4. They had their trials and difficulties on the earth, but they triumphed over them through the grace of God. No person rides to heaven in a palace car over flowery beds of ease; every one must enter through great tribulation. Therefore let us not be discouraged when we find hinderances in our way. v. 13, 14.

5. They obtain their glory through the blood of the Lamb. There is but one way to enter heaven, and it is a path sprinkled with blood. There is but one hand that can open its gate, and that is the wounded hand of the Crucified. v. 14.

6. They are holy and pure. They enter heaven, not because they are worthy, but they are made worthy by the righteousness of Christ, which is given to them. v. 14.

7. They have high privileges. They see God; they sing his praises; they have every desire satisfied; they have no more affliction or trial; they enjoy the care and protection of God. v. 15–17.

English Teacher's Notes.

I HAD once a beloved little pupil, quick and intelligent, with a soul that responded to all that was noble, and beautiful, and good, and a mind interested in much for which other children of her age cared little. I have more than once opened a volume I was myself reading, at a page which I knew would please her, and placed it in her hand to read. The greater part of the book might be beyond her tender years, but a passage here and there would delight her.

Now the book of which we heard last time, which none could unseal save the Lamb that had been slain, is in its vast extent, as well as in its untold depth, beyond our present comprehension. And yet there are pages here and there in which even a child may delight. The Revelation given to John, which is but a small portion of that wondrous book, goes beyond what little children can understand, but the page which we take for our lesson to-day is one which we need not hesitate to place in the hands of the very youngest.

What does this page show us of the purposes and the dealings of God?

It shows us a great multitude, about whom there are three things to be noticed:

1. They are "out of every tribe and tongue and people and nation." In their original condition they were marked off by many a boundary line, one from the other. John had seen many of these boundary lines. There was the line separating the strict Jew from all the rest of the world, who were to him "Greeks," or "Gentiles." There was the line separating the Roman citizen, proud of his privileges, from those who had no such advantages to boast of. There was the line separating between rich and poor, between slave and free. Again, the Roman empire had brought together many different races and peoples, but there were yet others beyond, looked upon simply as barbarians, unknown and uncared for. Even the little ones in our classes know something of boundary lines. They may or may not have seen men of another color and another language than themselves; but they have certainly seen many who do not care to associate with them, or with whom perhaps they do not care to associate. One is rich and the other poor; one honorable and the other despised; one belongs to this social set, the other to that.

But God's purpose is, that of all these a great multitude shall stand together before his throne, every dividing line done away, none shrinking from, none despising, none indifferent to the other.

2. They were once in sorry attire. Their robes needed washing. They were sin-stained. In spite of the barriers between them they had all been alike in this—not one fit to stand as he was "before the throne of God." And this description must have well answered to John's experience. In the populous cities of "Asia" he must have mingled with men of all classes, and his record is that "the whole world lieth in wickedness" (1 John 5. 19), and more than that, there was the experience of his own heart, which told him that "If we say we have no sin we deceive ourselves." 1 John 1. 8.

But it is God's purpose to present that great multitude to himself clean and spotless. The passage tells us that they "have washed their robes and made them white." The stains are gone. The sin is put away. Take a crowd of children from the lowest slums of a town, ragged and dirty: imagine this same crowd pure and clean and beautiful, without speck or stain upon them: what a change! Yet this is nothing compared to that which has passed upon the "great multitude."

3. They were once in "great tribulation." They hungered and thirsted; they were sick and sorrow-laden; they were despised and persecuted; they suffered and were tempted; they were oppressed and weary. How much of all this must have been familiar to John! And it is not altogether strange even to the children among us.

But look at God's purpose for them. They are not only clothed in white, but they have "palms in their hands," the signs of victory, peace, and rejoicing. Their song is all praise and gladness. Hunger, thirst, and the scorching heat of trial is

gone forever; every want is supplied, every tear wiped away. That is what God will do.

But how is it all to be accomplished? One word of our Golden Text points us to this. "Therefore they are before the throne of God," etc. Wherefore? Because they "have washed their robes and made them white in the blood of the Lamb." The words are familiar to us all, or how strangely they would read in the midst of the glorious description of the passage—"the blood of the Lamb!" There are some in these days who do not like the "blood" brought prominently forward. They would have us speak of the death of Christ, since death for the sake of others is a grand and noble thing even according to this world's reckoning, but not of the blood. Yet in this last book of the Bible, and in this page, which is of all others the one for children, amid the description of the glories above and the white-robed multitude who enjoy them, the greatest stress is laid on the "blood of the Lamb."

Why is this? Because in the teachings of Scripture the "blood" stands for the death of expiation—for a life taken away because of guilt; and therefore in the case of one dying for another, for the death of substitution. I have not space to enter into this matter, but a study of the law of sacrifice in the Old Testament makes it plain. The "blood of the lamb" on the doors of the Israelite houses (Exod. 12. 13, 23) showed that their guilt had been atoned for, and they must therefore be passed over in the execution of judgment. And the one thing needful for any one among earth's great multitude, whatever be his race, rank, or condition, is that he should have "washed his robes and made them white in the blood of the Lamb"—in other words, that he should have accepted the atonement provided by God, acknowledged himself a sinner, and received the Saviour. Such a one shall be found among the "great multitude" in heaven, spotless, victorious, blessed. Those whom John saw came indeed out of every tribe, etc., and "out of great tribulation," but their title to the glories he beheld was that they had "washed their robes and made them white in the blood of the Lamb"—the Lamb "in the midst of the throne," the God-man, the crucified Jesus. What God has thus put prominently forward let us take pains to remember and to teach.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Open with a review of the last lesson, and the picture with which it closed—the throne, the Lamb holding the unsealed roll, the living creatures, the elders, the angelic hosts. Let this be a brief glance....Present the connecting links—the breaking of six out of the seven seals....With the sixth seal: 1. The earthquake and condemnation of the enemies of God; 2. The sealing of the saved among the tribes of Israel; 3. The scene which is described in the lesson—the glorified hosts of the saved out of the Gentile world....Show how we have an interest in this scene, as we may be in that company....Now, what does this picture reveal to us concerning the saved in heaven?....Study carefully the Analytical and Biblical Outline, and have the texts read....See also the Thoughts for Young People, in which the same facts are presented in a more simple manner....Do not fail to show the class that if we appear in that company it must be by our acceptance of Christ, and through the merit of his blood.

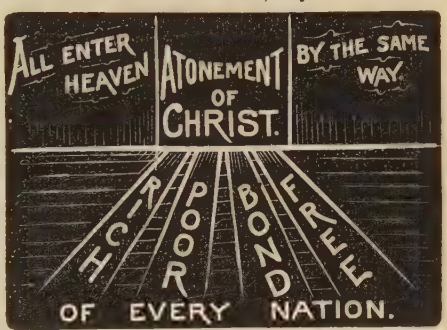
References. FREEMAN. Ver. 9: Palm-branches, 891. Ver. 13: White garments, 472.

Songs from the Epworth Hymnal

243. The Church's one foundation.
258. Final victory.
261. I'm but a stranger here.
267. Welcome to glory.
269. On Jordan's stormy banks I stand.
273. We shall meet beyond the river.
275. Shall we know each other there?
276. Beulah land.
277. Sweet by and by.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. With the aid of a long ruler draw with white chalk the door-way and the paths leading up to it. For the sentence, "Atonement of Christ," use light blue chalk, shaded with white. The words "Rich, Poor," etc., draw with red, yellow, or other bright-colored chalk.

TEACHING. That the innumerable company of the redeemed are from all nations and kindred and peoples. That the rich have no advantage over the poor, or the bond over the free. All enter into heaven by the same way—the atonement of Christ—and all the redeemed alike share the blessedness of the saints. (Speak of verses 15, 16, and 17.) Seven blessings are set forth.

CONCLUSION. *Am I fit for heaven?*

Primary and Intermediate.

LESSON THOUGHT. *White Robes.* Who would like to see into heaven? We all hope to go there some day, but no one has ever come back who has been there, so it seems to us sometimes a very strange land. Now, our kind heavenly Father knew that we would feel this way, and so he gave John a sight of the beautiful land, and told him to write it in a book so that we might read it. What book did John write it in? Yes, in the Bible; and who may read the Bible, and find out about this home in the skies? Some one says, "every body." Yes, every body in these Christian towns and cities; but we must not forget that there are many in our own and in foreign lands who do not have our Bible to read, and who, perhaps, could not read it if they had it. It is to help such that we send missionaries, and this lesson ought to make us feel more strongly than ever how

good it is to have the Bible, and so make us want others to have it too.

What did John see in heaven? A great multitude of people, all wearing white robes, and carrying palms in their hands. They came from all nations on earth. They may not have known each other's language, but they all knew the language of heaven. When we go to heaven we shall see people from India, and China, and Africa, and all other lands, but they will seem like our own dear brothers and sisters. And we shall understand all they say, and they will understand us.

What were all these people doing? They were all praising God our Father, and Jesus his Son, who came to bring salvation to us. John looked at the glittering white robes, and perhaps he wondered where all the people found these lovely garments. One of the dwellers in heaven told him that all these people had made their robes white by washing them in the blood of Jesus, the Lamb of God who was slain for our sins. Then if we wash our robes in his blood we too may wear white robes some day. How can we do this?

There is but one way. Our robes in heaven will be like our hearts. Sin is in every little heart. Jesus must take it out. That is what he died to do. If we listen to hear what he tells us, and then obey his words, that will be all we can do toward making our robes white and clean. Jesus will do all the rest. He knows if we want to obey him, and every time we do our hearts grow cleaner and our robes whiter.

These who have white robes are very happy and very safe. Jesus leads them and feeds them. He will not let any harm come to them. He wipes away all tears from their eyes. He gives them sweet water to drink from the fountain of life. O, how he loves and cares for them! Who will begin to-day to make his robes white by obeying Jesus?

Lesson Word-Pictures.

Looking up, I see a great, glittering host extending to north, to south, to east, to west. They are there before the throne and before the Lamb. They are brighter, thicker than the stars. In their robes of white, they make one vast shining cloud of flame. They have come from every clime and were of many hues, but every face is now radiant with the glory of God. They were of every tongue, but now they have one heavenly speech, and into what an exultant shout they break, "Salvation to our God!" And what a swaying of palm-branches, a wave of triumphant splendor rising up and extending across that host! But look at that bending, adoring throng of angels! Angels and archangels, seraphim and cherubim, they bow, they fall, they prostrate themselves in worship. But who are these in white robes? one of the elders asks the apostle. Have they come out of great tribulation? O the tears and the pangs, the weariness and the heart-ache following them to the gates of glory, but never crossing it. I see them now before the throne in glad, triumphant worship. I see them busy with holy but ever happy service. A countless, contented flock, I watch them following the heavenly Shepherd. It is his hand scarred on Calvary that wipes away their tears, guides them into pastures of celestial peace, and leads them to fountains of perennial strength.

A. D. 96-98.] LESSON XII. THE GREAT INVITATION. [Dec. 19.

Rev. 22. 8-21. [*Commit to memory verses* 16, 17.]

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Al'pha and O-me'ga, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Je'sus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of Da'vid, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Je'sus.

21 The grace of our Lord Je'sus Christ *be* with you all. Amen.

General Statement.

The last of the seven seals has been opened, and the wondrous roll has been revealed; the seven trumpets have sounded, and with each a woe has fallen upon the earth; the seven vials have been poured forth, and mighty wonders have been revealed. The last act in the drama of earth's history has taken place, the stars have fallen from the heaven, and the universe has been rolled up as a scroll; the dead have stood before the judge, and their doom has been pronounced; the New Jerusalem has descended from heaven, having its twelve gates of pearl, and bearing the names of the twelve apostles upon its foundation-stones; the river of life is seen pouring forth from the throne of God and of the Lamb, and the tree of life lifts its branches for shade, and scatters its leaves for healing. When at last all is ended, we do not wonder that the apostle falls prostrate before the angelic being who has led him through all these scenes. But he is lifted to his feet, and bidden to worship the one God whom alike saints and angels serve. The Saviour sends forth his last message to men through his beloved apostle. It is a message of invitation, of warning, and of prophecy. The prophecy is couched in the words, "Surely I come quickly," and the response of the disciple then is the response of the waiting Church through all the centuries since, "Even so, come, Lord Jesus!"

Explanatory and Practical Notes.

Verse 8. I John saw. Rev. Ver., "I John am he that heard and saw." Though the name John was somewhat common in the ancient world, yet to the Church in the apostolic age there was but one John, who was every-where known as the last of the twelve apostles; and we can scarcely question that he was the writer of this book. **I fell down to worship.** He had been guided through this wonderful panorama by an angel, and it was natural that at the close he should show reverence for him as a superior being.

9. See thou do it not. The angel promptly rejected the homage, which was due to God alone. Satan alone seeks a worship which is not his right. Matt. 4. 6. Notice that Jesus Christ never rejected worship paid to him, showing that he considered himself divine. **I am thy fellow-servant.** Though an angel, he was a worker for God and under God's authority. (1) *How high our honor to be allied with the angelic hosts!* **Of thy brethren the prophets.** He states that in his work as a messenger of God and a revealer of the future he belonged to the order of prophets. **Of them which keep.** Angels and godly men are under the same laws and obey them from the heart. **Worship God.** When we have refrained from the worship of any created being, we have but rendered a partial obedience. There remains the duty of worshiping God. This involves, 1. Reverence for God's name. 2. Attendance upon God's service. 3. Prayer to God. (2) *Teacher, impress these duties upon your class.*

10. And he saith. The verses that follow show that this was spoken, not by the angel, but by the glorified Christ. **Seal not the sayings.** He was not to conceal, but to publish, the revelation which he had received. **For the time is at hand.** Not the time of the ending, but of the beginning, of the events foreshadowed in the revelation; and therefore the knowledge could comfort and encourage the Church in the persecution through which it was soon to pass. (3) *How tenderly Christ provides for the needs of his flock!*

11. He that is. This is Christ's last personal warning to the world, for since this message no word has come from heaven to earth. It is couched in a form of solemn irony: "Be unjust if you will; be filthy if you choose, and then take the consequences of increased guilt." But such language is often the most powerful exhortation *not* to do such things. **Unjust, let him be unjust still.** Rev. Ver., "unrighteous:" which is the better rendering, as it places the word more clearly in contrast with "righteous" in the third clause, as "filthy" is also in contrast with "holy." The word "unjust" here has reference to dealings between man and man. **Filthy.** A word referring to moral impurities, and crimes against chastity, common in all ages, but far more prevalent and gross in the ancient world than now. **Let him be filthy still.** Rev. Ver., "let him be made filthy still." He who *does* evil becomes evil; he who commits sin is made wicked. (4) *There is a reflex influence upon our character from all our acts.* **Righteous....righteous still.** Just as the evil deed makes the evil character, so the good deed fixes itself permanently in the character. **Holy ....holy still.** Rev. Ver., "let him be made holy still." Holiness in the Bible has its root-idea in consecration to God, with the added conception of moral purity, since that which belongs to God must be pure. There are two views of this verse. According to one view, it states simply that what men are here that they will be hereafter: the wicked will be wicked in another world; the righteous will be righteous after death. This is true, but it does not seem to be the meaning of the text. We prefer the other view, which is, that this is a solemn warning and exhortation based upon the revelation of this book.

12. Behold, I come quickly. This may mean either, 1. That Christ comes in the events foreshadowed in this revelation, which were to begin their accomplishment at once. 2. That Christ comes to each person at death, when his opportunity ends and his destiny begins. 3. That Christ's second coming is here referred to, which may seem to us to be delayed long, but is a speedy coming in his sight to whom "a thousand years are as one day." We accept the last view. **My reward is with me.** When Christ comes every man shall receive his just reward, whether of happiness or woe. **According as his work.** God judges men not by their feelings, nor their aspirations, nor their professions, but by their actions. (5) *Let us be ready for the coming of the King.* (6) *Let us live with the judgment in view.*

13. I am Alpha and Omega. These are the names of the first and the last letters of the Greek alphabet, which are often employed with a symbolical meaning. **The beginning and the end.** Christ here asserts that before him there was no one, and after him will be no one. Thus this sentence takes its place beside the opening of John's gospel, "In the beginning was the word."

14. Blessed are they that do his commandments. The Rev. Ver. changes to "that wash their robes." Though so different in English, the two sentences are nearly alike in Greek, only a few letters being changed. Nor are they really so different, for only those that wash their robes in Christ's blood can fulfill his commandments. **Right to the tree of life.** Those who have washed their robes in the blood of Christ (see notes, Lesson XI, verse 14) can claim eternal life as their privilege, for it has been purchased for them. **Enter....into the city.** "The city" is the New Jerusalem, or the heavenly dwelling-place of the redeemed and saved. (7) *Is your name inscribed upon one of its mansions?*

15. Without. The Greek word here employed refers to moral separation in several places in the New Testament, as 1 Cor. 5. 12, 13, and Col. 4. 5. **Are dogs.** The dog, which runs in ownerless packs, as the scavengers of Oriental cities, is the emblem of all that is unclean and depraved. **Sorcerers.** Those who claim to have dealings with departed spirits, a sin especially reprobated in Scripture, of which "spiritualism" is the modern type. (8) *There is a tendency of spiritualism which every one can see toward immorality.* **Whoremongers.** Rev. Ver., "fornicators." Social impurity was the crying sin of the ancient world, and Christianity was the only voice lifted up against it. (9) *The early Christians were the true founders of the "White Cross Army."* **Murderers.** And he who hates his brother man is a murderer. **Idolaters.** Because idolatry places the image of a creature in the place of the Creator, and in every age and land has led men into wickedness. **Loveth and maketh a lie.** Only those who love the truth can enter heaven. (10) *To which company would you rather belong, those without or those within?*

16. I Jesus. The person to whom the word "he" in verse 10 refers, showing that from that point this is the direct utterance of Christ. **Sent mine angel.** The opening verse of the book states that the revelation was given to John through an angel, the one referred to in verse 8 of this lesson. **I am the root.** See note, Lesson X, verse 5. **The bright and morning star.** The star which ushers in the day. So Christ's first coming brought in a new day of earth's history, and his second coming will bring the eternal dawn.

17. The Spirit. The Holy Spirit dwelling in the Church, and revealing Christ. **The bride.** A name given in this book to the Church, "the Lamb's wife." (11) *Christ in heaven loves his people on the earth.* **Say, Come.** The common view of this passage regards it as a fervent appeal to men to come to Christ and be saved. But some leading expositors consider it as addressed to Christ as an answer to verse 7: "Behold, I come quickly." **Let him that heareth.** Whoever hears the voice of the Spirit and the bride, let him unite with the bride as a believer, and echo the cry "Come quickly" to Christ. **Let him that is athirst come.** Whoever is eager for the living waters, let him join the waiting host, and enjoy the full privileges of redemption. **The water of life.** See note, Lesson XI, verse 17.

18. For I testify. The statement of John, but as an inspired apostle on the authority of Christ. **That heareth.** Meaning all who read, as well as those who hear the book read. **This book.** The reference is directly to the Book of Revelation only; but the principle applies equally to all Scripture. **If any man shall add.** The warning is not so much against additions to the text as against perversion of the meaning. **God shall add unto him the plagues.** Glance through the book, and see how fearful are the judgments which it threatens.

19. Take away. By weakening the force of the prophecy in its interpretation. **God shall take away.**

See how high are the blessings promised in this book to the faithful, and fail not to lose them.

20, 21. He which testifieth. Jesus Christ, who authorized John to declare the Revelation. **I come quickly.** The oft-repeated promise of our absent Lord's return. **Come, Lord Jesus.** The attitude of the waiting Church in all ages. (12) *Should not the Church of this age look more ardently for the coming of the Lord?* **The grace of our Lord.** The benediction of nearly all Paul's epistles is here employed by John. Grace is the divine favor toward all who believe in Christ.

HOME READINGS.

M. The great invitation. Rev. 22. 8-21.
Tu. The everlasting kingdom. Rev. 22. 1-7.
W. Christ's invitation to men. Matt. 11. 20-30.
Th. God's invitation to sinners. Isa. 1. 10-20.
F. The Saviour born. Luke 2. 1-21.
S. The invitation to the thirsty. Isa. 55. 1-7.
S. The blessed benediction. Rom. 16. 20-27.

GOLDEN TEXT.

The grace of our Lord Jesus Christ be with you all. Amen. Rev. 22. 21.

LESSON HYMN. S. M.

Hymnal, No. 355.

The Spirit, in our hearts,
Is whispering, "Sinner, come:"
The bride, the Church of Christ, proclaims
To all his children, "Come!"

Let him that heareth say
To all about him, "Come!"
Let him that thirsts for righteousness,
To Christ, the fountain, come!

Yea, whosoever will,
O let him freely come,
And freely drink the stream of life;
'Tis Jesus bids him come.

TIME, PLACE, RULERS.—Same as in Lesson IX.

DOCTRINAL SUGGESTION.—The Gospel call.

QUESTIONS FOR SENIOR STUDENTS.

1. The Day of Destiny, v. 8-12.
Name some of the things which John had seen and heard.
Who had shown these things to John?
What commandment is recalled to John by the angel?
What can we infer as to the heavenly destiny of God's saints, the prophets?
What is the law of destiny which this angel of God repeats?
What shall happen to every man when the day of destiny arrives?

2. The Tree of Life, v. 13-15.
Where in the Bible do we first hear of a tree of life? Gen. 3. 22.
What is the sole condition on which one may eat of the tree of life?
How did Adam and Eve forfeit their right?
Where does the tree of life grow? Rev. 22. 2.
Where does this lesson teach that the wicked must remain?

3. The Last Words, v. 16-21.
What was the purpose of this revelation? See Revised Version on this verse.
How general is the call of this revelation?
Who makes the call of this revelation?
Who is the "bride?" Rev. 21. 9, 10.
How broad is the permission for salvation?
What are the first words of this book?
What are its last words?

Practical Teachings.

1. Heaven obeys God. Why does not earth?

2. Destiny fixed cannot change, and each one makes his own. What is your destiny to be?

3. Reward for service is God's law, to each according to his work. What is your work?

4. "Without are dogs." Where that "*without*" is we are not told. It is *without* the city of God. Where or what makes no difference if we are within. Are you?

5. The open gate. The tree of life. The water of life. All these are for whosoever will. *Will you?*

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Day of Destiny, v. 8-12.
Who was the witness of the vision?
What effect had the revelation upon him?
What did the angel forbid?
What reason did he give?
What caution did he give John? Why?
What injunction in regard to men?
What is said of the coming of Jesus?
How shall men be rewarded?

2. The Tree of Life, v. 13-15.
Who are pronounced blessed?
Who shall be shut out of heaven?

3. The Last Words, v. 16-21.
By whom are these last words spoken?
What does Jesus declare himself to be?
To whom is invitation given?
In what terms is the invitation given by the prophet? Isa. 55. 1.
What is the penalty for adding to this revelation?
What is the penalty for taking any of it away?
What command had been given in regard to the law? Deut. 4. 2.
What are the last words of Jesus?
What are the last words of the book?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The second coming of Jesus?
2. The sure reward of the righteous?
3. The fullness of Gospel grace?

QUESTIONS FOR YOUNGER SCHOLARS.

What did John see and hear? **The visions of the Book of Revelation, and the words of the angel.**
Why was he told not to seal the book? **Because the time was near when all its sayings should come to pass.**
Who is coming soon? **The Lord Jesus.**
What will he bring with him? **A reward for every one according to his work.**
Who are the blessed ones? **Those who are washed in the blood of the Lamb.**
What right does Jesus give them? **A right to enter into the city and eat of the tree of life.**
Who are kept out of the city? **All who sin and refuse to be made pure in the blood of Jesus.**
Who calls every one to come and drink of the water of life? **The Holy Spirit and the Bride.**
What is meant by the Bride? **The Church of Jesus.**
How must every one come? **Seeking Jesus.**
How does Jesus give to all who come to him? **Freely, without money and without price.**
Whom will God punish? **All who add to or take from the words of this book.**
Whom will he bless? **All who study and read it reverently.**
Who says he is coming quickly? **The Lord Jesus.**
For what must we be ready? **To meet him.**
What is the Golden Text?

Words with Little People.

"By and by," for those who love him, Jesus will surely come again some "happy day." Every one of your little eyes will see him, and very bright will the glory be. Shall you be glad to see him? Should you be among those mentioned in the fourteenth verse? Have you obeyed the seventeenth verse? If you thought he was coming to-morrow, what would you do to-day? These are precious lessons we have studied, teachings of our Lord. May we heed their blessed counsel, and meet at last our Saviour!

THE LESSON CATECHISM.

[For the entire school.]

1. What did the angel say to John after he had showed him the revelation? **"Seal not the sayings."**
2. What was the message of Christ? **"Behold, I come quickly."**

3. Who did he say are blessed? **Those who do his commandments.**
4. To what are all men invited? **To take of the water of life.**
5. What are the last words of the revelation? **"The grace,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Within and Without.

I. WITHIN.
1. *Them which keep the sayings.* v. 9.
"Love me....keep my words." John 14. 23.
2. *Worship God.* v. 9.
"Worship the Lord thy God." Matt. 4. 10.
3. *He that is righteous.* v. 11.
"Born of God....not commit sin." 1 John 3. 9.
4. *He that is holy.* v. 11.
"Be ye holy, for I am holy." 1 Pet. 1. 16.
5. *Do his commandments.* v. 14.
"Know him....keep his commandments." 1 John 2. 3.
6. *Right to the tree of life.* v. 14.
"In the midst....the tree of life." Rev. 22. 2.

II. WITHOUT.
1. *Without are dogs.* v. 15.
"Beware of dogs." Phil. 3. 2.
2. *And sorcerers.* v. 15.
"Swift witness against the sorcerers." Mal. 3. 5.
3. *And whoremongers.* v. 15.
"Thou shalt not commit adultery." Exod. 20. 14.
4. *And murderers.* v. 15.
"Hateth his brother....a murderer." 1 John 3. 15.
5. *And idolaters.* v. 15.
"Not make....any graven image." Exod. 20. 4.
6. *Whosoever loveth....a lie.* v. 15.
"Putting away lying." Eph. 4. 25.

THOUGHTS FOR YOUNG PEOPLE.

The Last Message.

1. The last utterance of the Bible is a call to worship. It summons us to "worship God." v. 9. This means more than "saying prayers." It requires hearts and lips of reverence.

2. It is a message of the Saviour's coming. v. 10, 12. "The time is at hand" when Christ shall appear to meet his own, and to judge the world.

3. It is a message that character tends to permanence. v. 11. The wicked man is in danger of becoming more wicked, and less and less able to turn from his wickedness; the righteous man becomes more strongly devoted to righteousness.

4. It is a message of reward, in the double sense of honor and blessing for the righteous, and of punishment for the wicked. v. 12.

5. It is a message of privilege. v. 14, 15. Those who do God's will may enter into the city of New Jerusalem, from which the ungodly are shut out.

6. It is a message of division. v. 14, 15. Just as there is a division on earth between good and evil, so there will be an eternal distinction between the two classes.

7. It is a message of fidelity. v. 18, 19. Those who teach God's word must be careful not to alter the message, or they will incur God's wrath.

8. It is a message of grace. v. 20, 21. The last word of the Bible is a benediction, and offers to men God's favor and grace.

English Teacher's Notes.

TO-DAY we have to read the last page, not only of the Book of Revelation, but of the Book by means of which God makes himself and his will known to us, the Book of the Holy Scriptures. Now what is the last thing he here says to us? The burden of the message is a double "Come;" "Surely I come quickly;" "Let him that is athirst come. And whosoever will, let him take the water of life freely." And the part chosen to be specially dwelt upon in this lesson is the second "Come"—the great invitation to "whosoever will."

I remember seeing the materials for a good Christmas dinner given away to some thousand people. The gate of the hall where this was going on was surrounded by crowds, reaching across and nearly all down the street. It was not opened for them. Only those were allowed to pass through who brought with them tickets of admission. To those the entrance was free, and the gifts were free: all others were excluded. And our passage speaks of some who may "enter in through the gates" into the glorious city of which John had just had a vision, and of some who are shut out. These gates are not open to all, but to those only who have the "right" to enter.

How was this "right" obtained? The tickets which gave their owners a right to enter into the hall of which I have spoken had all cost money. They had been purchased by persons who desired to help their poorer friends at Christmas time, and then presented as a free gift. But the supply was not inexhaustible. As many as had been purchased, so many were there to give away; but no more. Many people came and applied to those whom they supposed to be purchasers of tickets, but not all could receive them. They were mostly bought for families known to the buyers, and others who came to seek them had to go empty away. The gate to the reception of tickets was no more open than the gate to the hall of distribution.

So the "right" to enter the gates of the city has been purchased, and is given as a free gift. Something of this was pointed out in our last lesson. It was those who had "washed their robes and made them white in the blood of the Lamb" who had the "right" to be "before the throne of God." Their "right" had been bought with that blood. And having been first purchased it had been presented to them free. They had neither worked nor paid for their salvation. They ascribed it all "to God that sitteth upon the throne, and unto the Lamb." Yet the multitude to whom the "right" to enter the gates of the city had been given did not include all men, though it included all kinds of men. Its members were taken out of (R. V.) every nation. Though no man could number them, there was a limit to their number. Not all men had ob-

tained the "right," though it had been freely purchased for all, and offered to all. The passage in to-day lesson tells us plainly that the gate to the obtaining of the "right" stands wide open, and "Whosoever will may come." The invitation is sent out to all.

But does not verse 14 seem to suggest something different? The obtaining of the "right" is there connected with doing God's commandments. But the Revised Version gives, instead of "that do his commandments," "that wash their robes." If this be correct, which we have good reason to believe, the verse repeats and emphasizes the teaching of our last lesson. Chap. 7. 14. Should, however, the authorized reading be the true one, the two passages, though different, are not at variance. The gate is open to all. The King's invitation is a command. The "Come" is authoritative as well as gracious. "Blessed are they that do his commandments," and come, that they may have the blood-bought "right," the white robe of righteousness through Christ, and "enter in through the gates into the city."

The throng of people round the gate of the hall where the Christmas distribution was to be made were not shut out by their own fault. No one had invited them. No one had offered them a ticket of admission. But the Great Invitation in this passage is issued to all. None who have heard it can say: I could not procure admission; the blood-bought right was denied to me. This is almost the last message in God's word. And to it is joined another most important one.

Often have I stood close to the ticket office at a railway station, waiting till the little door should be opened and tickets dispensed. Sometimes the time for obtaining them has been short, and the crowd great, and I have known that unless I were smart in getting the ticket I might lose my train.

When is the "right" to enter in through the gate of the glorious city to be had? The angel who bade the apostle write these things (verse 10) added: "The time is at hand." It is now. See 2 Cor. 6. 2. No one need stand and wait. But the time is short. The "now" will soon have passed. And he that loses his opportunity will have to remain as he is—"He that is unjust, let him be unjust still," etc. So much is said about the freeness of the Gospel that there is a danger of the young thinking there is no urgent need for them to give their minds to the matter. One day they mean to accept the invitation, but are in no hurry about it. But just as God's "Come" is real and true and plain, so is his warning word "Now." Both must be fully declared. Both must be believed. Both must be acted upon. With the warning of verses 18, 19, how may either be neglected? Christ, the King, is coming quickly. He bids all to come to him now. The time is short. Whatever else is difficult, this is plain. God's last message admits of no varied interpretation. It cannot be misunderstood. May every teacher press it home with prayerful fervor, and may he see his class receive and act upon it!

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Briefly review the outline of the book of Revelation as given with the General Statement of the last two lessons and the present....Three lines of teaching may be taken up in this lesson, under the following questions: 1. What is here taught concerning the people of God and their privileges? 1.) They serve God; 2.) They worship God; 3.) They do his will; 4.) They are righteous and holy; 5.) They have heavenly rewards and privileges; 6.) They will be eternally separated from the wicked; 7.) They wait to welcome Christ's coming; 8.) They should be careful in their interpretation of God's word....A second line of teaching is the answers contained in this lesson to the question. Who are those "without" the city of life?....A third line of teaching is that relating to Christ in this lesson. 1.) He will soon come; 2.) He will judge the world; 3.) He will reward his people; 4.) He will punish the wicked; 5.) He is the first and the last; 6.) He is the root of David; 7.) He is the morning star, etc....We might also present the lesson in the plan of the Thoughts for Young People, taking its message verse by verse.

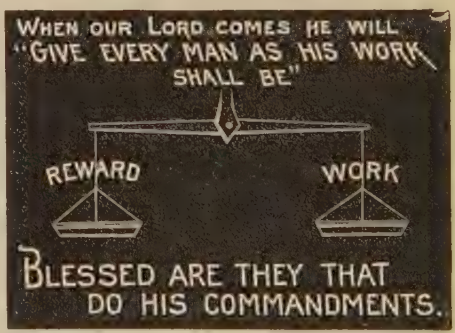
References. FREEMAN. Ver. 10: Seals, 381.

Songs from the Epworth Hymnal.

102. The cleansing wave.
106. Come, said Jesus's sacred voice.
111. Come, come to Jesus.
112. Come to Jesus.
120. Come to the fountain.
222. When the King comes in.
258. Final victory.
271. Jerusalem the golden.

Blackboard.

BY J. B. PHIPPS, ESQ.



The blackboard more particularly illustrates verse 12 of the lesson, and is intended to impress on the minds of the scholars the importance of right living from day to day. Our reward will be according to our lives, and this includes our motives, deeds, words, and thoughts. (Refer to Rev. 21. 8; Matt. 7. 21; 25. 31–46.) Character is formed by our conduct each day, and according as our work shall be, so will be our reward. One will be weighed against the other.

BLACKBOARD SENTENCE.

He counts me in the "whosoever."

Lesson Word-Pictures.

The apostle stands in rapt contemplation of the apocalyptic wonders. Dazzled are his eyes by the scenes to which the shining angel at his side is pointing. Bewildered, he falls at the angel's feet. Is it

worship? The angel now is bidding him arise. And hark! How gracious the invitation to eternal life that is sounding! I see the splendors of the New Jerusalem, its great and radiant foundations, its wall of jasper, its streets of gold, its fadeless glory like a diadem encircling it. I count the twelve pearly gates that ever open stand, while through them upward stream from earth day and night the long and endless columns of the redeemed. Without the city, I detect the flitting forms of prowling dogs and all the unclean hosts of sin. I look again. It is the hour before the dawn. Far down the shadowy heights of night, the bright and morning star is flashing and beckoning toward the new day. I hear the Spirit's voice, and see the bride in white who ever stands and calls. I catch the sparkle of life's pure river. How cool and sweet and satisfying its waters! How low its banks and open to the thirsty souls of earth! I turn away from the musical murmurs of salvation's invitation and look upward toward the sky again. Lo, athwart the heavens flash mystic lights, and amid them rises up the form of the Son of man drawing nigh the second time and to judgment.

Primary and Intermediate.

LESSON THOUGHT. *The Call Home.* To be taught: 1.) That we are like children who have lost their way home. 2.) That One has come who wants to show us the way. 3.) That our part is to hear the call and obey it.

1. Tell story of a lost child, its grief, terror, loneliness. Father and mother are troubled, too. What do they do? Sit down and wait? No, they send messengers to look for the child, they go themselves. They cannot rest until the lost one is safe at home. Tell briefly the story of the creation and fall, and teach that ever since that time God has been calling his lost children to come home, and has been sending out messengers to seek for them. Show two apples, one fair, the other worm-eaten. What has made the difference? Just a little worm—that is all. Explain that *sin* is the worm that spoils human hearts. Through sin we have all lost the way to our Father's house.

2. Make star with yellow crayon on the board. Print one letter in each point, making the word "Jesus." Inside, print the word "Come." Tell story of little girl who heard a good man urging people to come to Jesus. She left her seat in the back part of the church and went up to the altar where the man stood, and putting out her little hand said, "Please take me to Jesus." Teach that we do not need any one to take us to Jesus, for he is himself the way. If we hear his call, and are willing to obey, we have only to tell him so, and then believe that he hears us and takes us into the safe shelter of his love and care. Jesus, God's dear Son, has come to this earth on purpose to show us the way to God, by being the way. So, if any one asks, "How may I find the way home to God and heaven?" the one answer is, "Believe Jesus, obey Jesus, and in finding Jesus you find the way."

3. Who will hear the call and obey it to-day? Fancy the lost child sitting still in a lonely forest and hearing its name called, without answering! Teach that Jesus is calling the name of every child now! Read Isa. 43. 1. What will the lost child do when it hears its name called? It will answer, and run quickly to meet the one who calls. So we must do. God our Father has a beautiful home waiting for us. He has many sweet blessings to pour upon us, but we cannot enjoy any of these things until we obey him, and run to answer his call. Sing, "Come to Jesus."

FOURTH QUARTERLY REVIEW.

Dec. 26.

HOME READINGS.

M. Lessons I, II. John 18. 1-14. 28-40.
Tu. Lessons III, IV. John 19. 1-30.
W. Lessons V, VI. John 20. 1-31.
Th. Lesson VII. John 21. 4-19.
F. Lesson VIII. 1 John 1. 5-10; 2. 1-6.
S. Lessons IX, X. Rev. 4. 4-18; 5. 1-14.
S. Lessons XI, XII. Rev. 7. 9-17; 22. 8-21.

REVIEW SCHEME FOR SENIOR STUDENTS.

From what books are the twelve lessons of the quarter taken?

Make a list of all the persons mentioned by name in the first seven lessons.

Write the names of all the places mentioned in the lessons.

Name the title of the lesson suggested by each of the following symbols:

1. A seven-branched candlestick.
2. A court, a judge, and an advocate.
3. Soldiers, an officer, casting lots.
4. A heavy net, one hundred and fifty-three fishes, a fire on the sand.
5. Torches, lanterns, swords.
6. A sealed parchment roll.
7. A purple robe, a crown of thorns.
8. An angel, a man at his feet, the angel forbidding the man to worship him.
9. Men in a *locked* room, another enters.
10. A shouting multitude with palms.
11. Two men running, a woman weeping.
12. The Roman *prætorium*, an officer, a mob outside, a dejected, sorrowful man alone with the officers.

Commit to memory the Golden Texts of each lesson.

Write three things which you have learned that you did not know before this quarter.

Where was the island of Patmos?

How old was the apostle John when he died?

What became of each of the persons who figured prominently in the arrest and trial before the crucifixion—

Of Judas? Of Pilate? Of Annas? Of Caiaphas? Of Peter? Of Herod? Of John?

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

LESSON I. **Jesus Betrayed.** John 18. 1-14.—By whom was Jesus betrayed? Where did Judas find Jesus? Whom did he take with him into the garden? For whose safety did Jesus plead? Who tried to defend him? Before whom was Jesus taken? [Repeat the GOLDEN TEXT.]

LESSON II. **Jesus Before Pilate.** John 18. 28-40.—Who brought Jesus before Pilate? What did they desire Pilate to do? What did Pilate say about Jesus? [GOLDEN TEXT.] What proposition did he make? Whose release did the Jews demand?

LESSON III. **Jesus Delivered to be Crucified.** John 19. 1-16.—What insults were heaped upon Jesus by the soldiers? What was the demand of the Jews? What caused Pilate to surrender Jesus? What title did he give to Jesus? What did Pilate do at last? [GOLDEN TEXT.]

LESSON IV. **Jesus Crucified.** John 19. 17-30.—Where was Jesus crucified? Who suffered with him? What title was placed over him? What was done with his garments? To whom did he commend his mother? What suffering caused his cry? What were his last words on the cross? [GOLDEN TEXT.]

LESSON V. **Jesus Risen.** John 20. 1-18.—Who first sought the grave of Jesus? What did she tell two of the disciples? What did they find at the sepulcher? To whom did Jesus appear in the garden? To whom besides did he appear on the same day? [GOLDEN TEXT.]

LESSON VI. **Thomas Convinced.** John 20. 19-31.—What disciple doubted the story of the resurrection? What evidence did he demand? Where did Jesus ap-

pear to him? What test did he offer him? What was Thomas's answer? [GOLDEN TEXT.]

LESSON VII. **Peter Restored.** John 21. 4–19.—Where did Jesus show himself again to his disciples? Who first recognized Jesus? What question was thrice asked of Peter by Jesus? What was his command to Peter? [GOLDEN TEXT.]

LESSON VIII. **Walking in the Light.** 1 John 1. 5–10; 2. 1–6.—Who is the light of the world? How may men walk in the light? What blessing does this walk confer? [GOLDEN TEXT.] What hope is there for the sinner? Who is the sacrifice for all sin?

LESSON IX. **John's Vision of Christ.** Rev. 1. 4–18.—When did John have a vision of Christ? What did he first hear? What work did the voice bid John do? What did he see? How did the Light affect John? What did Jesus say of himself? [GOLDEN TEXT.]

LESSON X. **Worshiping God and the Lamb.** Rev. 5. 1–14.—What question did the angel ask concerning the book? Who was declared able to open it? Who joined in the worship of the Lamb? What was the song of the multitude? [GOLDEN TEXT.]

LESSON XI. **The Saints in Heaven.** Rev. 7. 9–17.—What is said of the number of the saints in heaven? What was their song of praise? How were the saints clothed? What had been their condition on earth? What did the angel say was their reward? [GOLDEN TEXT.]

LESSON XII. **The Great Invitation.** Rev. 22. 8–21.—What did Jesus declare himself to be? What is promised to the faithful and obedient? What is the great invitation? What is the final blessing of the written word of God? [GOLDEN TEXT.]

REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSON I.—*Golden Text:* **The Son of man is betrayed into the hands of sinners.** Who betrayed Jesus? **Judas, one of his disciples.** Where was he betrayed? **In the Garden of Gethsemane.** Who was angry when they took Jesus? **Peter.** What did the Jews do with Jesus? **They bound him, and led him to the high-priest.**

LESSON II.—*Golden Text:* **I find in him no fault at all.** Who found no fault in Jesus? **Pilate, governor of Judea.** What did the Jews want Pilate to do? **To condemn Jesus to death.** What did Pilate try to do? **To set Jesus free.** What did the Jews cry out? **Not this man, but Barabbas.** What was Barabbas? **A robber and a murderer.**

LESSON III.—*Golden Text:* **Then delivered he him therefore unto them to be crucified.** Who delivered Jesus to the Jews to be crucified? **Pontius Pilate.** Why did Pilate do this when he found no fault in him? **To please the people.** What was the determination of the people? **That he must die.** What did Pilate know? **That Jesus was innocent.** What should he have done? **Protected him from the people.**

LESSON IV.—*Golden Text:* **It is finished.** Who uttered these words. **Jesus, when he hung upon the cross.** What was finished? **The work he came to do to save the world.** How long did Jesus suffer on the cross? **Six hours.** Why did he suffer and die? **To save us from our sins.**

LESSON V.—*Golden Text:* **The Lord is risen indeed, and hath appeared to Simon.** When did Jesus rise from the dead? **On the morning of the third day.** Who came to his tomb early on the morning of that day? **Mary Magdalene.** What did she tell Peter and John? **That it was empty.** What did John and Peter see when they looked into it? **The linen grave-clothes lying.** What did Mary see? **Two angels in white.** Who appeared to Mary as she wept at the tomb? **Jesus, the risen one.**

LESSON VI.—*Golden Text:* **And Thomas answered and said unto him, My Lord and my God.** Who refused to believe that Jesus was risen from the dead? **Thomas.** What did he tell the disciples? **That he must see the prints of the wounds before he would believe.** What did Jesus show him? **The wounds in his hands and his side.** Why did Thomas then believe? **Because he had seen Jesus and his wounds.** Who are more blessed than Thomas? **Those who believe in Jesus without seeing him.**

LESSON VII.—*Golden Text:* **He saith unto him, Feed my lambs.** To whom was this charge given? **To Simon Peter.** Where? **On the sea-shore.** Before whom? **The disciples.** What had Peter done? **Denied his Lord.** What did Jesus wish to show Peter? **That he loved him still.** What did the Lord tell Peter? **That he should be counted worthy to die for the name of the Lord Jesus.**

LESSON VIII.—*Golden Text:* **If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.** What does Jesus tell us? **That God is light.** Why is God light and without darkness? **Because he is pure and holy.** What must we do? **Try to be like him.** What will take away all our sin? **The precious blood of Jesus.** If we love God, how will others know it? **By our love to each other.**

LESSON IX.—*Golden Text:* **I am he that liveth, and was dead, and, behold, I am alive for evermore.** Who spoke these words to John on Patmos? **Jesus, the risen one.** Describe him as he appeared to John. When shall every eye behold him in his glory? **When he comes to earth upon the clouds of heaven.** For what shall the earth tremble and mourn? **For its sins.** Who will be glad to see Jesus? **All who have loved and obeyed him.**

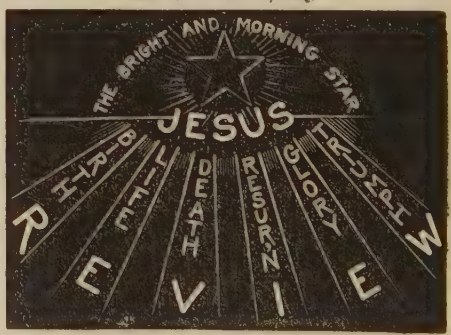
LESSON X.—*Golden Text:* **Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.** Who sang a new song of praise unto God and to the Lamb? **Every created thing in heaven and earth and sea.** Why was the Lamb worthy of the new song? **Because he was slain for the salvation of the world.** What had he power to do? **To open the book with the seven seals.** Why was God worthy of the new song? **Because he gave his dearly beloved Son to die for the sins of the world.**

LESSON XI.—*Golden Text:* **Therefore are they before the throne of God, and serve him day and night in his temple.** Who stand before the throne of God and serve him? **Those who wear white robes and carry palms in their hands.** Who only can wear the white robes? **Those who are washed in the blood of the Lamb.** What must every one bear on earth before they can wear a white robe in heaven? **Sorrow and pain for Jesus' sake.** What does God promise them? **To wipe away all tears from their eyes.**

LESSON XII.—*Golden Text:* **The grace of our Lord Jesus Christ be with you all. Amen.** Who says he is coming quickly? **The Lord Jesus.** What will he bring with him? **A reward for every man according to his work.** What will he give to those who love him? **A right to enter into the city and eat of the tree of life.** To whom does he say "Come?" **To every one.** *How* will he give to all who come to him? **Freely, without money and without price.**

Blackboard.

BY J. B. PHIPPS, ESQ.



This is a combined review and Christmas lesson. Have it placed on the board with more than usual care before the school assembles. DIRECTIONS. To draw the star, first make a circle, faintly, the size you want the star to be, and let the points touch the edge of the circle. When the star is made erase the circle. The star is to be made with yellow chalk; the paths, or rays, with white. Make the words, "His birth," etc., with bright colors. A red letter with yellow shading will be prominent, or blue and white, or green and yellow. The word "Review" should be in one color; brown would be best.

REVIEW. I. Christmas Lesson. The birth of Christ, time and place; the angelic song; the star of Bethlehem. II. The Life-work of Christ. Review from lessons selected in the second and third quarters. III. The Death of Christ. Fourth Quarter, Lessons 1–4. IV. His Resurrection. Fourth Quarter, Lesson 5. V. His Glory. Fourth Quarter, Lessons 9, 10. VI. His Triumph. Fourth Quarter, Lessons 10–12.

Review Service for the Fourth Quarter.

BY REV. S. P. HAMMOND.

CLOSING STUDIES IN THE WRITINGS OF ST. JOHN.

Subject: The Triumphant Redeemer.

I. The Way of Triumph.

Superintendent. The first four lessons give an account of the betrayal, the trial, the sentence, and the death of the world's Redeemer. You will all repeat the Topics of these lessons.

School. "Jesus Betrayed," "Jesus before Pilate," "Jesus Delivered to be Crucified," and "Jesus Crucified."

Supt. These four lessons cover the time of the Saviour's conflict and darkness. What is the Golden Text of the first?

School. "The Son of man is betrayed into the hands of sinners;" and the outline of the lesson is, first, the departure from Jerusalem to the Garden of Gethsemane; second, the betrayal; third, Peter's defense; fourth, Jesus's arrest; and fifth, Jesus in the hands of his enemies.

Supt. What are some of the teachings of the lesson?

School. First, we should face our duty boldly, cost what it may; second, Gethsemanes of sorrow and conflict will come in the lives of the best men; third, false hearts are sometimes found among those who are nearest to us; fourth, there is a false as well as a true zeal; fifth, it is dangerous to follow Jesus afar off.

Supt. The Golden Text of the second lesson is, "I find in him no fault at all." Whose words were these, and about whom were they spoken?

School. They were the words of Pilate, the Roman governor, and they were spoken in judgment of Jesus.

Supt. With this sentence upon his lips, what does the school think of Pilate's subsequent action expressed in the Golden Text of the third lesson: "Then delivered he him therefore unto them to be crucified?"

School. First, that he was not true to his convictions of justice; second, that he in the death of Jesus was guilty of shedding innocent blood; third, that he surrendered to the clamor of the Jewish rabble and thus cowardly sought to escape a personal responsibility.

Supt. What are some of the practical teachings of these lessons?

School. First, that Jesus was all that he claimed to be; second, that officers of the law are inexcusable for cowardice in the performance of duty; third, that bad men wish others to take their estimates of men and things without examination; fourth, the kingliest men and causes often go for a time in chains and poverty and apparent disgrace; fifth, that to each one is presented the choice, Barabbas or Jesus, the world or the Saviour.

Supt. The fourth lesson is about the crucifixion, and the Golden Text is, "It is finished." Will the school tell us what he declared finished.

School. His period of suffering and humiliation, his holy life among men, "his work of atonement and preparation for the redemption of the world."

Supt. What three things are we shown in this lesson?

School. First, the divine sacrifice for sin; second, the willing offering for sin; third, the filial love of Jesus.

HYMN. 8, 7, 4.

Hark! the voice of love and mercy
Sounds aloud from Calvary;
See! it rends the rocks asunder,
Shakes the earth, and veils the sky;
"It is finished!"
Hear the dying Saviour cry.

"It is finished!" O what pleasure
Do these precious words afford!
Heavenly blessings, without measure,
Flow to us from Christ the Lord:
"It is finished!"
Saints, the dying words record.

II. The Triumph.

Supt. The subject of the fifth lesson is, "Jesus Risen," and the Golden Text is, "The Lord hath risen indeed and hath appeared unto Simon." Let the scholars give an account of our Lord's appearance after the resurrection.

First Scholar. To Mary Magdalene alone near Jerusalem.

Second Scholar. To the woman returning from the sepulcher.

Third Scholar. To Simon Peter alone.

Fourth Scholar. To two disciples going to Emmaus.

Fifth Scholar. To the apostles at Jerusalem, excepting Thomas, who was absent.

Sixth Scholar. To the apostles a second time when Thomas was present.

Seventh Scholar. At the Sea of Tiberias, when seven disciples were fishing.

Eighth Scholar. To the eleven disciples on a mountain in Galilee.

Ninth Scholar. To above five hundred brethren at once in Galilee.

Tenth Scholar. To James only, probably at Jerusalem.

Eleventh Scholar. To all the apostles on Mount Olivet at his ascension.

HYMN. 7.

Christ, the Lord, is risen to-day,
Sons of men and angels say;
Raise your joys and triumphs high;
Sing, ye heavens,—and earth, reply.

Love's redeeming work is done;
Fought the fight, the battle won:
Lo! the sun's eclipse is o'er;
Lo! he sets in blood no more.

Supt. The sixth and seventh lessons are about the confirmation and restoration of two disciples. Will the school mention the Topics and Golden Texts?

School. The Topics: "Thomas Convinced," and "Peter Restored;" the Golden Texts: "And Thomas answered and said unto him, My Lord and my God," and "He saith unto him, Feed my lambs."

Supt. We see in these two lessons the influence which the resurrection of the Lord had upon his followers; doubters are convinced, backsliders are reclaimed, and victory assured when this doctrine is fully accepted. Will the teachers show how this victory of the Son of God is furthered by a belief in the resurrection?

First Teacher. This resurrection is the crowning proof that Jesus is the Son of God.

Second Teacher. It is the proof of immortal life beyond the grave.

Third Teacher. It is the assurance of our own resurrection.

Fourth Teacher. It shows that our Saviour has power over every one of our enemies.

All. "When he ascended up on high, he led captivity captive, and gave gifts unto men."

HYMN. H. M.

Rejoice, the Lord is King!
Your Lord and King adore;
Mortals, give thanks and sing,
And triumph evermore;
Lift up your hearts, lift up your voice;
Rejoice, again I say, rejoice.

He all his foes shall quell,
And all our sins destroy;
Let every bosom swell
With pure seraphic joy;
Lift up your hearts, lift up your voice;
Rejoice, again I say, rejoice.

III. The Triumphant Redeemer.

Supt. The ninth, tenth, and eleventh lessons contain an account of what John saw in his vision on the island of Patmos. What are the topics of these lessons?

School. "John's Vision of Christ," "Worshiping God and the Lamb," and "The Saints in Heaven."

Supt. Will the scholar appointed please repeat John's vision of Christ?

First Scholar. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am alpha and omega, the first and the last. ....And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto

the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

School. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

HYMN. 10, 11.

O worship the King all-glorious above,
And gratefully sing his wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor and girded with praise.
O tell of his might, and sing of his grace,
Whose robe is the light, whose canopy space;
His chariots of wealth the deep thunder-clouds form,
And dark is his path on the wings of the storm.

Supt. Will the scholars describe John's vision of the worship of heaven?

Second Scholar. "And they sung a new song, saying,"

School. "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Third Scholar. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice,

School. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Fourth Scholar. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,"

School. "Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever."

HYMN. 7.

Lift your eyes of faith, and see
Saints and angels joined in one:
What a countless company
Stand before yon dazzling throne!
Each before his Saviour stands,
All in whitest robes arrayed;
Palms they carry in their hands,
Crowns of glory on their head.

Supt. The eleventh lesson describes the saints in heaven as seen in John's vision. What are some of their marked characteristics?

Fifth Scholar. In number they are declared to be "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues."

Sixth Scholar. They are represented as standing "before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Seventh Scholar. "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Supt. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?"

School. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Eighth Scholar. "They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat."

Ninth Scholar. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water."

Tenth Scholar. "And God shall wipe away all tears from their eyes."

HYMN. (Tune, "We shall meet.")

We shall meet beyond the river,
By and by, by and by;
And the darkness shall be over,
By and by, by and by;
With the toilsome journey done,
And the glorious battle won,
We shall shine forth as the sun,
By and by, by and by.

IV. The Invitation to Fellowship with the Triumphant Redeemer.

Supt. The eighth lesson describes the conditions of this fellowship, and the twelfth contains a glorious invitation to enter upon its blessings both on earth and in heaven. The school will mention the implied condition.

School. The topic of this lesson, "Walking in the light," contains this condition, and we understand the requirement to mean, first, leading lives of holiness and purity; second, walking in the truth, that is, embracing the truth; third, enjoying the comforts of religion, having the joy which religion is fitted to impart.

Supt. What are the fruits of walking in the light?

School. First, fellowship with God in the light; second, fellowship with Christians in the light; third, cleansing from sin; and fourth, the power to keep the commandments of God.

HYMN. C. M.

Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.

Walk in the light! and thou shalt find
Thy heart made truly his,
Who dwells in cloudless light enshrined,
In whom no darkness is.

Supt. The last lesson of this quarter contains the "Great Invitation," and has the last verse of the Bible for a Golden Text. The school will repeat and interpret this invitation.

School. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Supt. Who are called upon to repeat this glorious invitation?

School. First the invitation is made by the Holy Spirit, in the word, in the churches, in the prophets, in the conscience, in providence, and in his own still small voice; second, it is made by the Church as a whole and as individual members; third, it is repeated by every one who is obeying the call in hastening on toward the holy city.

Supt. To whom is this invitation uttered?

School. First, to all men; second, to all that are athirst; and third, to whosoever will.

Supt. To what are all invited in these wonderful words?

School. To come to Jesus, to come to the salvation of Jesus, the water that satisfies every want and longing of the soul, and then to the home of Jesus, the paradise of God, to reign forever with the triumphant Saviour.

HYMN. (G. H. No. 10.)

Whosoever heareth, shout, shout the sound!
Send the blessed tidings all the world around,
Spread the joyful news wherever man is found,
"Whosoever will may come."

CHORUS.

"Whosoever will, whosoever will,"
Send the proclamation over vale and hill;
Tis a loving Father calls the wanderer home,
"Whosoever will, may come."

Supt. "The grace of our Lord Jesus Christ be with you all."

All. "Amen."

Copies of this Review may be obtained of Phillips & Hunt, 805 Broadway, New York, at the rate of Fifty Cents per hundred, by mail.

Lessons and Golden Texts for 1887.

First Quarter.

Studies in the Old Testament.

Lesson

I. Jan. 2.—THE BEGINNING. Gen. 26–31, and 2. 1–3. *Commit vs.* 2. 1–3. GOLDEN TEXT: In the beginning God created the heaven and the earth. Gen. 1. 1.

II. Jan. 9.—SIN AND DEATH. Gen. 3. 1–6, and 17–19. *Commit vs.* 17–19. GOLDEN TEXT: By one man sin entered into the world, and death by sin. Rom. 5. 12.

III. Jan. 16.—CAIN AND ABEL. Gen. 4. 3–16. *Commit vs.* 9–12. GOLDEN TEXT: Am I my brother's keeper? Gen. 4. 9.

IV. Jan. 23.—NOAH AND THE ARK. Gen. 6. 9–22. *Commit vs.* 17, 18. GOLDEN TEXT: Noah did according unto all that the Lord commanded him. Gen. 7. 5.

V. Jan. 30.—THE CALL OF ABRAM. Gen. 12. 1–9. *Commit vs.* 1–3. GOLDEN TEXT: I will bless thee, and make thy name great; and thou shalt be a blessing. Gen. 12. 2.

VI. Feb. 6.—LOT'S CHOICE. Gen. 13. 1–13. *Commit vs.* 8–11. GOLDEN TEXT: Seek ye first the kingdom of God, and his righteousness. Matt. 6. 33.

VII. Feb. 13.—GOD'S COVENANT WITH ABRAM. Gen. 15. 5–18. *Commit vs.* 5–7. GOLDEN TEXT: Fear not, Abram: I am thy shield, and thy exceeding great reward. Gen. 15. 1.

VIII. Feb. 20.—ABRAHAM PLEADING FOR SODOM. Gen. 18. 23–33. *Commit vs.* 23–25. GOLDENTEXT: In wrath remember mercy. Hab. 3. 2.

IX. Feb. 27.—DESTRUCTION OF SODOM. Gen. 19. 15–26. *Commit vs.* 15, 16. GOLDEN TEXT: Escape for thy life. Gen. 19. 17.

X. March 6.—ABRAHAM OFFERING ISAAC. Gen. 22. 1–14. *Commit vs.* 10–13. GOLDEN TEXT: God will provide himself a lamb for a burnt-offering. Gen. 22. 8.

XI. March 13.—JACOB AT BETHEL. Gen. 28. 10–22. *Commit vs.* 15–17. GOLDEN TEXT: Surely the Lord is in this place. Gen. 28. 16.

XII. March 20.—JACOB'S NEW NAME. Gen. 32. 9–12, and 24–30. *Commit vs.* 28–30. GOLDEN TEXT: And he said, I will not let thee go, except thou bless me. Gen. 32. 26.

XIII. March 27.—REVIEW: Temperance Lesson, Gen. 9. 18–27; Missionary Lesson. Gen. 18. 17–26.

Second Quarter.

Studies in the Old Testament.

Lesson

I. April 3.—JOSEPH SOLD INTO EGYPT. Gen 37. 23–36. *Commit vs.* 26–28. GOLDEN TEXT: But the Lord was with Joseph, and showed him mercy. Gen. 39. 21.

II. April 10.—JOSEPH EXALTED. Gen. 41. 38–48. *Commit vs.* 38–40. GOLDEN TEXT: Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Psa. 37. 5.

III. April 17.—JOSEPH MAKES HIMSELF KNOWN. Gen. 45. 1–15. *Commit vs.* 13–15. GOLDEN TEXT: Overcome evil with good. Rom. 12. 21.

IV. April 24.—JOSEPH AND HIS FATHER. Gen. 47. 1–12. *Commit vs.* 10–12. GOLDEN TEXT: Honor thy father and thy mother, which is the first commandment with promise. Eph. 6. 2.

V. May 1.—ISRAEL IN EGYPT. Exod. 1. 6–14. *Commit vs.* 12–14. GOLDEN TEXT: He increased his people greatly; and made them stronger than their enemies. Psa. 105. 24.

VI. May 8.—THE CHILD MOSES. Exod. 2. 1–10. *Commit vs.* 7–10. GOLDEN TEXT: The Lord is thy keeper. Psa. 121. 5.

VII. May 15.—THE CALL OF MOSES. Exod. 3. 1–12. *Commit vs.* 2–5. GOLDEN TEXT: I will be thy mouth, and teach thee what thou shalt say. Exod. 4. 12.

VIII. May 22.—THE PASSOVER. Exod. 12. 1–14. *Commit vs.* 13, 14. GOLDEN TEXT: Christ our Passover is sacrificed for us. 1 Cor. 5. 7.

IX. May 29.—THE RED SEA. Exod. 14. 19–31. *Commit vs.* 19–21. GOLDEN TEXT: When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Isa. 43. 2.

X. June 5.—THE MANNA. Exod. 16. 4–12. *Commit vs.* 7, 8. GOLDEN TEXT: Jesus said unto them, I am the bread of life. John 6. 35.

XI. June 12.—THE COMMANDMENTS. Exod. 20. 1–11. *Commit vs.* 3–11. GOLDEN TEXT: Jesus said unto him, Thou shalt love the Lord thy God with all thy heart. Matt. 22. 37.

XII. June 19.—THE COMMANDMENTS. Exod. 20. 12–21. *Commit vs.* 12–17. GOLDEN TEXT: Thou shalt love thy neighbor as thyself. Matt. 22. 39.

XIII. June 26.—REVIEW: Temperance Lesson. Lev. 10. 1–11; Missionary Lesson, Exod. 35. 20–29.

Third Quarter.

Studies in the Gospel According to Matthew.

Lesson

I. July 3.—THE INFANT JESUS. Matt. 2. 1–12. *Commit vs.* 7–11 GOLDEN TEXT: Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1. 21.

II. July 10.—THE FLIGHT INTO EGYPT. Matt. 2. 13–23. *Commit vs.* 19–21. GOLDEN TEXT: He delivered me, because he delighted in me. Psa. 18. 19.

III. July 17.—JOHN THE BAPTIST. Matt. 3. 1–12. *Commit vs.* 11, 12. GOLDEN TEXT: Bring forth therefore fruits meet for repentance. Matt. 3. 8.

IV. July 24.—THE BAPTISM OF JESUS. Matt. 3. 13–17. *Commit vs.* 13–17. GOLDEN TEXT: This is my beloved Son in whom I am well pleased. Matt. 3. 17.

V. July 31.—THE TEMPTATION OF JESUS. Matt. 4. 1–11. *Commit vs.* 1–4. GOLDEN TEXT: He is able to succor them that are tempted. Heb. 2. 18.

VI. Aug. 7.—JESUS IN GALILEE. Matt. 4. 17–25. *Commit vs.* 18–20. GOLDEN TEXT: The people which sat in darkness saw great light. Matt. 4. 15.

VII. Aug. 14.—THE BEATITUDES. Matt. 5. 1–16. *Commit vs.* 3–11. GOLDEN TEXT: Grace and truth came by Jesus Christ. John 1. 17.

VIII. Aug. 21.—JESUS AND THE LAW. Matt. 5. 17–26. *Commit vs.* 17–19. GOLDEN TEXT: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. Matt. 5. 17.

IX. Aug. 28.—PIETY WITHOUT DISPLAY. Matt. 6. 1–15. *Commit vs* 7–15. GOLDEN TEXT: Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16. 7.

X. Sept. 4.—TRUST IN OUR HEAVENLY FATHER. Matt. 6. 24–34. *Commit vs.* 31–34. GOLDENTEXT: Casting all your care upon him; for he careth for you. 1 Pet. 5. 7.

XI. Sept. 11.—GOLDEN PRECEPTS. Matt. 7. 1-12. *Commit vs.* 7-11. GOLDEN TEXT: Therefore all things whatsoever ye would that men should do to you, do ye even so to them. Matt. 7. 12.

XII. Sept. 18.—SOLEMN WARNINGS. Matt. 7. 13-29. *Commit vs.* 13. 14. GOLDEN TEXT: Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Matt. 7. 19.

XIII. Sept. 25.—REVIEW: Temperance Lesson, Rom. 13. 8-14; Missionary Lesson. Matt. 4. 12-16.

Fourth Quarter.

Studies in the Gospel According to Matthew.

Lesson.

I. Oct. 2.—THE CENTURION'S FAITH. Matt. 8. 5-13. *Commit, vs.* 8-10. GOLDEN TEXT: I have not found so great faith, no, not in Israel. Matt. 8. 10.

II. Oct. 9.—THE TEMPEST STILLED. Matt. 8. 18-27. *Commit vs.* 24-27. GOLDEN TEXT: Why are ye fearful, O ye of little faith? Matt. 8. 26.

III. Oct. 16.—POWER TO FORGIVE SINS. Matt. 9. 1-8. *Commit vs.* 4-7. GOLDEN TEXT: The Son of man hath power on earth to forgive sins. Matt. 9. 6.

IV. Oct. 23.—THREE MIRACLES. Matt. 9. 18-31. *Commit vs.* 23-26. GOLDEN TEXT: According to your faith be it unto you. Matt. 9. 29.

V. Oct. 30.—THE HARVEST AND THE LABORERS. Matt. 9. 35-38, and 10. 1-8. *Commit vs.* 36-38. GOLDEN TEXT: Freely ye have received, freely give. Matt. 10. 8.

VI. Nov. 6.—CONFESSING CHRIST. Matt. 10. 32-42. *Commit vs.* 37-39. GOLDEN TEXT: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10. 32.

VII. Nov. 13.—CHRIST'S WITNESS TO JOHN. Matt. 11. 2-15. *Commit vs.* 2-6. GOLDEN TEXT: He was a burning and a shining light. John 5. 35.

VIII. Nov. 20.—JUDGMENT AND MERCY. Matt. 11. 20-30. *Commit vs.* 27-30. GOLDEN TEXT: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11. 28.

IX. Nov. 27.—JESUS AND THE SABBATH. Matt. 12. 1-14. *Commit vs.* 10-13. GOLDEN TEXT: It is lawful to do well on the Sabbath days. Matt. 12. 12.

X. Dec. 4.—PARABLE OF THE SOWER. Matt. 13. 1-9. *Commit vs.* 3-9. GOLDEN TEXT: The seed is the word of God. Luke 8. 11.

XI. Dec. 11.—PARABLE OF THE TARES. Matt. 13. 24-30. *Commit vs.* 27-30. GOLDEN TEXT: The harvest is the end of the world, and the reapers are the angels. Matt. 13. 39.

XII. Dec. 18.—OTHER PARABLES. Matt. 13. 31-33, and 44-52. *Commit vs.* 44-46. GOLDEN TEXT: So shall it be at the end of the world, the angels shall come forth, and sever the wicked from among the just. Matt. 13. 49.

XIII. Dec. 25.—REVIEW: or, Lesson selected by the school.

Book Notices.

Contributions to the Science of Education. By William H. Payne, A.M. New York: Harper and Brothers. This is a work in which Sunday-school teachers ought to be interested; for, while it makes no reference to Sunday-school teaching, but is intended for the teachers of secular schools, it discusses principles which are at the foundation of all teaching. Professor Payne has a clear and concise method of presenting his thoughts, which is characteristic of the successful teacher.

Perley's Reminiscences of Sixty Years in the National Metropolis. By Ben. Perley Poore. Illustrated. Vol. I. Philadelphia: Hubbard Brothers. [Sold by subscription only.] Not many men who sixty years ago were old enough to observe the doings of statesmen have at the present time sufficient vigor to tell about it. But the veteran journalist who writes this volume seems to have discovered the secret of perpetual youth. He writes in a style which might well be imitated by men much younger than himself. He gives interesting narratives of men and measures in the center of our national political life for more than half a century. The book does not pretend to be a history, but it will furnish the historians of future generations with a kind of material of which historians are sometimes greatly in need.

The Making of a Man. The Story of Rasmus. By Julia McNair Wright. New York: National Temperance Society. The incidents in this story are highly improbable, but the author manages to give a great deal of useful information on various subjects, and the moral lessons taught are worthy of remembrance.

Through a Microscope. By Samuel Wells, Mary Treat, and Frederick Leroy Sargent. Chicago and Boston: The Interstate Publishing Company. This is just the kind of a book that would have made us jump for joy in our boyhood, could we have obtained it. There are doubtless many boys and girls of the present generation who will be delighted with it. It opens to view a new world. It describes the microscope and tells how to use it.

The Making of Pictures. Twelve Short Talks with Young People. By Sarah W. Whitman. Chicago and Boston: The Interstate Publishing Company. This is an admirable little book, giving valuable information on painting and engraving, and its perusal will serve to answer many questions about art which often occur to persons unfamiliar with the subject. It may also aid in developing a taste for art, and in laying the foundation for a just criticism of the works of artists.

Entertainments in Chemistry. Easy Lessons and Directions for Safe Experiments. By Henry W. Tyler, S.B. Chicago and Boston: The Interstate Publishing Company. Professor Tyler, in twelve chapters, conveys a great amount of useful and valuable information on the subject of chemistry. He shows how certain instructive experiments can be made without expensive apparatus. Many of our young people could find in these experiments a fruitful source of instruction and of entertainment.

My Sermon Notes. A Selection from Outlines of Discourses delivered at the Metropolitan Tabernacle. By C. H. Spurgeon. From Matthew to Acts—Nos. 130-195. New York: Robert Carter & Brothers. These notes are interesting as showing the peculiar methods adopted by the great preacher in analyzing his subjects; but if any man imagines he can preach like Spurgeon by making use of Spurgeon's notes he will find himself in grievous error. He cannot make these dry bones live. They are serviceable, as a skeleton in a museum is serviceable. They are worth examining, but should not be used in pulpit preparation.

Storm Signals. Being a Collection of Sermons preached at the Metropolitan Tabernacle on Sunday and Thursday evenings. By C. H. Spurgeon of London. New York: Robert Carter & Brothers. Time was, and that not many years ago, when volumes of

sermons were among the most unsalable of books. Of some such this is true still; but not of sermons like those in this volume. There is a marvelous power in Spurgeon, which not only brings crowding thousands to hear him every Sabbath, but leads tens of thousands to buy and read his printed sermons. Those in the present volume are fair specimens of his peculiar style, and are well worth reading and studying.

The Life of Christ. By the Rev. William Hanna, D.D., LL.D. Three volumes. New York: Robert Carter & Brothers. It is now twenty-four years since Dr. Hanna issued *The Last Day of our Lord's Passion.* This was received with great favor by Christian readers in various lands. Seven years afterward these three volumes appeared under the general title of *The Life of Christ.* Numerous reprints have appeared since that time, and the present is the latest. The first volume treats of the earlier years of the Saviour's life and his ministry in Galilee. The second discourses on the close of his ministry and on passion week. The third speaks of the last day of our Lord's passion, and of the forty days after his resurrection. The whole work is well worth a place in every Christian library, and our Sunday-school teachers will find it very suggestive on the topics treated.

Voyages of a Merchant Navigator of the Days that are past. Compiled from the Journals and Letters of the late Richard J. Cleveland. By H. W. S. Cleveland. New York: Harper & Brothers. The young people of the present generation can have but little idea of the difficulties in the way of ocean travel experienced before the days of steamships. This volume will help to an understanding of the subject, and will also reveal to the careful reader much that is interesting as well as odd of the customs of former days.

Mary and Martha. The Mother and the Wife of George Washington. By Benson J. Lossing, LL.D. New York: Harper & Brothers. This beautiful volume is prepared in the best style of the publishers, and the picture it gives of noble lives is worthy of the setting. Public interest in all that pertained to Washington increases as the years pass away. This book will help to a better appreciation of his character, as it gives the story of the two excellent women who molded and influenced his life. It is as interesting as a romance. The illustrations are numerous and well executed.

The Irish Question. I. History of an Idea. II. Lessons of the Election. By the Right Hon. W. E. Gladstone. New York: Charles Scribner's Sons. With a tireless energy and a marvelous persistence, the admiration of political foes as well as friends, Mr. Gladstone at an advanced age continues his labors. This pamphlet gives his views in condensed form on the great question now before the British people.

The Coin Gleaner. Newark, N. J.: Whitehead & Clark. This is a new plan for making collections for benevolent objects. It is simple, yet ingenious. Pictorial representations of various coins are given, and each subscriber indicates the amount he will give by marking the appropriate coin or coins.

Temperance Chromo Cards. The National Women's Christian Temperance Union have, under the direction of Miss Julia Colman, Superintendent of the Literary Department, issued for the holidays an assortment of beautifully colored cards, containing many interesting statements in connection with the temperance cause. Among the series are Whittier's "Temperance Ship;" Longfellow's "Drinking Song;" "Temperance Home Series;" and "Temperance Child Set." New York: 72 Bible House.

These Little Ones. By Dorothy Walrond. *Winning the Victory.* By Evelyn Everett-Green. New York: Thomas Nelson & Sons. Nearly all the English story-books for the Sunday-school library can be divided into two classes. One relates to life in an alley or a garret in London, among the abject poor. The other is of people who live in some "Grange" or "Castle," in splendid state. There do not appear to be any people of the middle class in the English books, unless it be occasionally a boy who is "cut" because his father keeps a store. One of these books belongs to the pauper class, the other to the gentry, and both are of fair merit.

The Library Journal (monthly) and its Supplement, *The Library News* (monthly), and the *Index* to Periodical Literature (quarterly) make a series of periodicals that every first-class Sunday-school librarian, and indeed every well-educated person, will want to have. Founded in 1876, the centennial year, with Frederick Leypoldt, that prince of bibliographers, as its publisher, and Melvil Dewey, now Professor of Library Economy at Columbia College, (the only person in the world holding such a position,) as editor, it has continued through the years, affording suggestions and information of immense value to librarians. Any person who has a set of the volumes from the beginning has the best collection of books on library economy extant.

Commentary on the Gospel of John. By F. Godet. Translated from the Third French Edition by Timothy Dwight, President of Yale College. Vol. II. New York: Funk & Wagnalls. This octavo volume completes Godet's great work on the Gospel according to John, a commentary which takes rank among the very best, for its scholarship, its originality, and above all its deep spiritual tone. We could wish that this volume had appeared six months ago, that teachers might have availed themselves of it in the preparation of their lessons during the last two quarters.

The Gillettes. No. III. *Jack, who Persevered.* No. IV. *Bert, the Enterprising Boy.* By the Author of the "Win and Wear Series." New York: Robert Carter & Brothers. Two more charming stories about the self-reliant, whole-hearted Gillette family; excellent reading for children between ten and fifteen years of age.

Stories from Life. By Sarah K. Bolton. New York: T. Y. Crowell & Co. Some people have a prejudice against short stories collected in a book, though they enjoy them when scattered through the volumes of a magazine. But we see no reason why stories as good as these should not be as interesting when bound together as they were when separate, and they are certainly convenient for reading in brief snatches of time.

Archie's Chances. By the Author of "The Spanish Brothers." New York: T. Nelson & Sons. This is an excellent story, having for its hero a youth who found his opportunity for life in doing good to others.

Into Unknown Seas. By David Ker. New York: Harper & Brothers. Two sailor-boys meet with some strange experiences on the Mediterranean coasts. The story is certainly interesting, but rather improbable.

The Chautauqua Gem Calendar. Boston: The Chautauqua Press. All Chautauquans, who are now counted almost by the hundred thousand, will welcome this visitor, with its suggestions, its quotations from Chautauqua writers and workers, and its Scripture texts.

CLASS RECORD FOR DECEMBER, 1886.

	Dec. 5.	Dec. 12.	Dec. 19.	Dec. 26.
Weather				
Teacher.				
PUPILS.				

LESSONS FOR JANUARY, 1887.

JAN. 2. The Beginning. Gen. 1. 26-31, and 2. 1-3.
JAN. 9. Sin and Death. Gen. 3. 1-6, 17-19.
JAN. 16. Cain and Abel. Gen. 4. 3-16.
JAN. 23. Noah and the Ark. Gen. 6. 9-22.
JAN. 30. The Call of Abram. Gen. 12. 1-9.

Whisper Songs for December.

(Tune, "Jesus loves me.")

TENTH LESSON.

LITTLE children, who belong
To the Saviour, join the song—
"Jesus loves me;" ever sing
Praises to your heavenly King.—*Cho.*

ELEVENTH LESSON.

"Jesus loves me," I shall wear
Heavenly garments bright and fair,
When my day of life is done,
And my crown of life is won.—*Cho.*

TWELFTH LESSON.

"Jesus loves me," calls me home;
Lord, thy little ones will come,
Come to listen to thy word,
Come to follow Christ their Lord.—*Cho.*

LESSONS FOR 1886.

Fourth Quarter.

Oct. 3. JESUS BETRAYED.....John 18. 1-14.
10. JESUS BEFORE PILATE.....John 18. 28-40.
17. JESUS DELIVERED TO BE CRUCIFIED.....John 19. 1-16.
24. JESUS CRUCIFIED.....John 19. 17-30.
31. JESUS RISEN.....John 20. 1-18.
Nov. 7. THOMAS CONVINCED.....John 20. 19-29.
14. PETER RESTORED.....John 21. 4-19.
21. WALKING IN THE LIGHT.....1 John 1. 5-10, and 2. 1-6.
28. JOHN'S VISION OF CHRIST.....Rev. 1. 4-18.
Dec. 5. **Worshiping God and the Lamb.**Rev. 5. 1-14.
12. **The Saints in Heaven**.....Rev. 7. 9-17.
19. **The Great Invitation**.....Rev. 22. 8-21.
26. **Fourth Quarterly Review.**

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